

# LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

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NOVEMBER, 1905.

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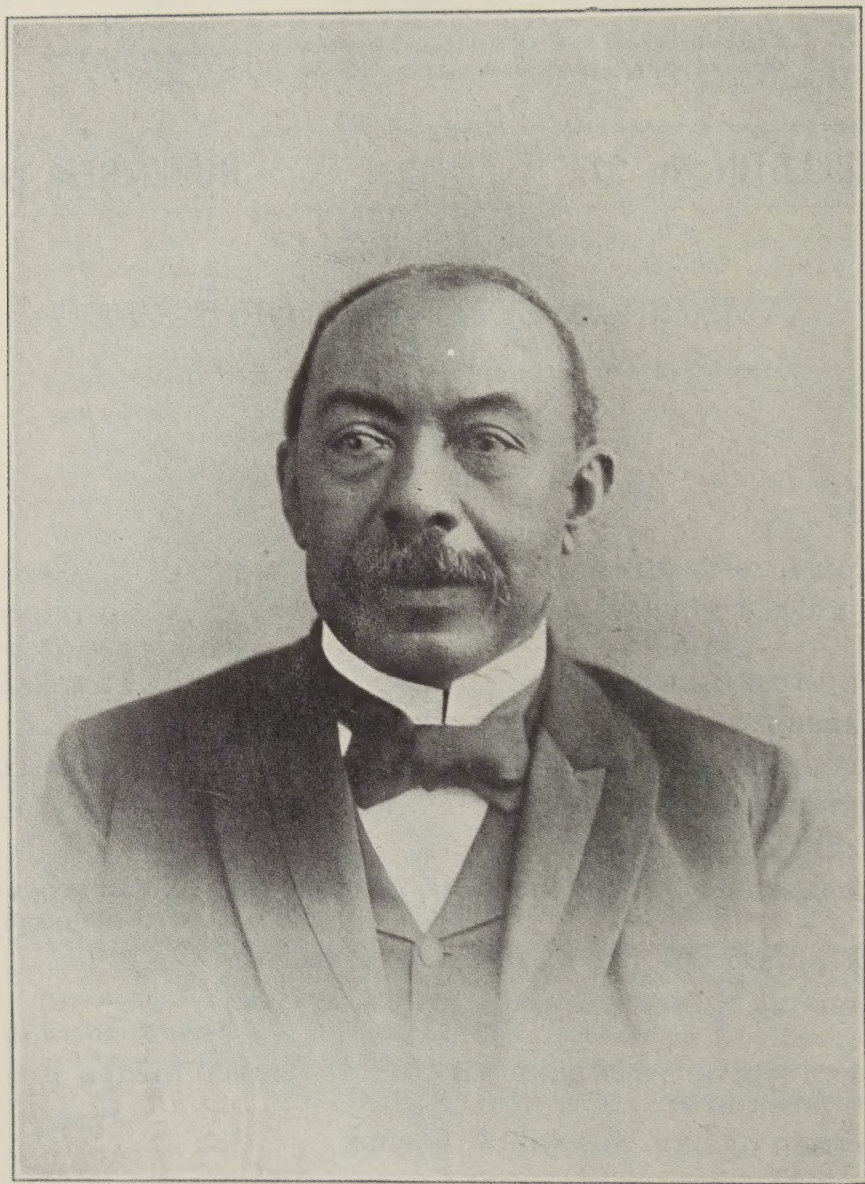
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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.



H. W. Travis

SECRETARY OF STATE, LIBERIA

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## TIMBER RESOURCES, SUGAR INDUSTRY, AND LIQUOR IMPORTS IN LIBERIA.

*From United States Consul-General Lyon, Monrovia, Liberia.*

Liberia's forestry resources offer an inviting field for a lucrative business in hard woods. The virgin forests consist of woods of great commercial value, and there are ample water facilities for sawmills. There are two varieties of mahogany—red and gray; four varieties of oak—red, streaked, white and whistmore; cedar, rosewood, mangrove, burrwood, white and black gum, mulberry, brimstone wood, red peach, pepper wood, white mangrove, persimmon, iron wood, greasy peach, poplar, cherry, hickory, saffron, ebony, and many other woods common to the tropics. Some of these possess singular qualities. The greasy peach lasts indefinitely, and is proof against insect attacks. The heart of the mulberry is incased in a very thick sap, which succumbs readily to decay, but the heart itself, which is capable of the highest polish, is tough, and its durability is indefinite. The qualities of ebony and mahogany are well known. The African cedar is similar to the American pine, very light in color, takes a beautiful polish, and is used for ceilings. The brimstone wood and the hickory, when seasoned, are so stubborn in their qualities as to defy penetration.

All that is lacking to develop what must be in the nature of events a permanent and profitable industry, is sufficient capital to install a first-class sawmill, and to guarantee its working expenses until the enterprise develops sufficiently to support itself and to pay its promoters. Some experiments in this direction have been made from time to time by Liberians of small capital, but they have failed, not from

lack of patronage, but from insufficient capital to meet the contingencies until the experiment could be put upon a paying basis. There are no efficient sawmills operating now. A few months ago a second-hand mill was in operation at Junk River, and the local demand for sawed lumber was far beyond its capacity, but with the mysterious disappearance of the operator its activity has been impaired. Another enterprise is about to start under the auspices of the Thompson Mission, a religious organization, at Mt. Coffee, on the left bank of the St. Paul River, about 35 miles in the interior. A second-hand sawmill has been secured in the United States to further an idea of the superintendent of the mission, who proposes to build a Christian colony among the native converts.

There is an ever increasing local demand for planks for construction purposes, but the present crude system of manufacturing them, in the absence of sawmills, is not only tedious to contractors, but highly expensive to builders. This expense and delay, force the builder to import lumber which is by no means adapted to climatic conditions or to resist the attacks of destructive insects, which are known to devour an ordinary house, constructed of foreign pine, in less than a year. Most of the lumber comes from the United States via England, Germany, or the Canary Islands, there being no direct communication, which increases the price. The Liberian Secretary of the Treasury, who is now erecting a residence, gave this difficulty as his reason for using lumber imported from the United States instead of native lumber, which is better in quality and durability.

The following are the prices of foreign and native lumber per foot: Foreign pitch pine, spruce, and white pine, and  $\frac{3}{4}$ -inch weatherboards, 6 cents; native, inch boards, 4 cents;  $\frac{3}{4}$ -inch boards, 3 cents; black gum, 5 cents. The native lumber is always rough, and by the time it is worked up to the grade of imported lumber, planed, with tongue, groove, etc., the price is considerably beyond that of the imported article.

In the absence of sawmills the method is to saw the logs into building planks on what is called a "saw pit."

This pit is made of forks and arm poles about eight feet high and ten feet long. The log is hewed, squared, lined, and placed securely on the top of the pit. It is then sawed by a whipsaw handled by two men, one on the top of the log and the other on the ground under the log. Every inch of the work must be done by muscular force, and principally by the Aborigines, whose idea of uniformity is imperfect. The planks thus manufactured are never of regular dimensions, so that the mechanic is always placed at a disadvantage in the production of high-class workmanship. It takes fully two months, sometimes longer, to turn out a thousand feet of lumber. This speed very often depends upon the temper of the workmen, and great delay is experienced in the completion of buildings. Builders who are compelled to employ this native system take from two to four years to erect an ordinary two-story house. The scarcity of native skilled labor, and the consequent cost of preparing lumber, have a deterrent influence upon the average citizen with little means, and confines the building and improvement of houses to the few. The average man is compelled, from sheer necessity, to content himself with a building which falls below his desire. A Liberian planter of wide experience told me that he had been trying for more than eight months to get a sufficient quantity of lumber to erect his house, and, notwithstanding additional expenses, by way of "dashes," to keep the aborigines at work before the rainy season sets in, he had only succeeded in getting 3,000 feet.

Corrugated iron is being imported into the Republic to meet this exigency. The preference for it is due to the fact that it stands the attacks of tropical insects better than imported lumber. It is used for "weatherboarding" as well as for covering. It is not, however, as well adapted to the climate as the native wood. It rusts quickly, and presents in this condition a somewhat ugly appearance unless kept constantly painted. In every instance the native wood is preferred.

Four sawmills could be installed advantageously—one operating at Cape Palmas, in Maryland County, near the

Cavally, or some other river; one in Sinoe County, in the vicinity of the Sinoe River; another in Montserrado County, in the neighborhood of the St. Paul, Junk, or Montserrado River; and the other at Cape Mount, along the shores of the lake or the banks of the Mannoah River. The large number of rapids in these rivers could be used as hydraulic accumulators for operating engines. A prospector well versed in this kind of industry says "it is perfectly safe and well within the mark to estimate that the daily output of the four mills would be 32 squared logs, 480 planks, and 256 blocks or spars." I am satisfied that his estimate is considerably below the capacity of any four mills of even ordinary grade.

Let us, on a conservative basis, estimate that the four mills would daily turn out 50 squared logs, 600 planks, and 325 blocks or spars. If the mills run twenty-two days in each calendar month, the monthly output would be 1,100 squared logs, 13,200 planks, and 7,200 blocks or spars; an annual output of 13,200 squared logs, 158,400 planks, and 86,400 blocks or spars. The price of a squared log in Liverpool is said to be \$34.56. Estimating this output at the prices now ruling in Liverpool, gives the following as the annual earnings of the four mills: Squared logs, \$456,192; planks, \$95,040; blocks or spars, \$93,312; total, \$644,544.

The ex-American Consul at Loanda, Mr. Downing, now in Liberia for the purpose of securing a concession to develop the timber industry in the interest of American capitalists, in a scheme submitted to a company of Liberians last month, estimated the cost of installing four mills, and the working expenses for the same, as follows:

|                                            |                |
|--------------------------------------------|----------------|
| Materials for constructing sawmills.....   | \$23,640       |
| Engines, turbine, etc.....                 | 19,200         |
| Trucks .....                               | 5,760          |
| Steam launches.....                        | 5,760          |
| Extra materials.....                       | 3,840          |
| Stores, freight, carriage of material..... | 7,200          |
| Cash and merchandise.....                  | 28,200         |
| Total.....                                 | <hr/> \$93,600 |

|                                           |                |
|-------------------------------------------|----------------|
| 4 chief engineers.....                    | \$4,800        |
| 32 native foremen.....                    | 3,072          |
| 32 native laboring gangs.....             | 30,720         |
| 8 assistant engineers.....                | 3,800          |
| Traveling expenses, subsistence, etc..... | 2,880          |
| Management, offices, warehouses, etc..... | 48,040         |
| Total.....                                | <hr/> \$93,312 |

Mr. Downing estimates the gross annual income at \$326,427, and in his summary, makes the expenses \$147,552, which does not include the amount for installing mills. The available balance, therefore, would be \$178,925. If the capacity of the four mills is as estimated, and accepting the estimate for annual working expenses, \$147,552, as reasonably correct, the balance available from annual output and earnings would be \$496,992. This estimate is conservative and is made for Liberia, where the enterprise would necessarily be of an initiative character.

Sugar making was once the most flourishing and paying industry of Liberia. All along the banks of the St. Paul River, in many places hidden from view by the dense foliage, may be found dilapidated boilers, parts of engines, mills, and the grim foundations of buildings. Noxious weeds now cover farms which swarmed with workmen, crushing, cooking, and refining the sugar cane, which grew luxuriantly for miles along the fertile banks of the river. Those were the golden days of Liberia, when great quantities of sugar were sold, not only along the Liberian coast, but in the markets of Liverpool and New York. Labor supplied by the Aborigines and captured Kongoes, returned by the United States Government to Liberia was cheap and plentiful. The price of merchandise on the ground was high, and the planters did not scruple to take advantage of the cheap labor and the high price of merchandise given in exchange.

Among the causes which contributed to the abandonment of the industry were: (1) The fall in the price of sugar, consequent principally upon the introduction of cheap beet sugar; (2) the falling off of American shipping facilities, New York being the principal port to which most of the sugar was

shipped; (3) the introduction of coffee, which superseded the sugar-cane industry, and (4) the lack of capital to improve and purchase new machinery. The price of sugar declined from 12 and 14 cents to 5 cents per pound, which was found insufficient to meet the working expenses. The introduction of beet sugar on the Liberian market, the cost of machinery, and the scarcity of laborers, who were drawn away by the growth of the coffee industry, resulted in a general collapse. Every other agricultural enterprise was abandoned for coffee, which brought from 18 to 20 cents per pound, and the farmers grew rich.

So long, however, as sugar-cane farming lasted it paid. One of the farmers who never abandoned the industry declared recently in a conversation on the subject, that even 5 cents per pound for sugar paid him. In the present reverses of the coffee industry several small syrup makers and distillers at Crozierville now find in sugar culture a reasonable competence, even with their limited capital and poor machinery.

Sugar-cane in Liberia grows luxuriantly. When properly planted and cultivated the stubble will last from three to four years before it begins to deteriorate. The mode of planting is simple. (1) The woods, if high land, must be cleared in the months of January and February, woods of younger growth in February and March; the undergrowth is first cut, then the larger trees; (2) when the farm is thoroughly dried, fire is applied to the brush, the ashes serving as fertilizer; (3) the soil is then hoed up in parallel rows, about 4 feet apart; (4) the stalk of the cane is cut in two parts, about 2 or 3 feet from the top, and the top part is stripped of the leaves and laid in the shade until time to plant. When that time comes the cuttings are laid in the rows and covered. When the plants reach a height of 2 or 3 feet they are hilled up on both sides of the row. The land thereafter must be cleaned two or three times in the year. Cane planted in April, May, and June, is ready to be cut in December, January, and February.

The process of manufacturing is the same as adopted in other countries. Considering the extreme fertility of the

soil, and its peculiar adaptation to the production of cane, it may be asserted that no other country presents better advantages for sugar cultivation. Liberian soil properly formed, will yield from \$30 to \$40 to the acre all along the banks of the St. Paul River and interiorward.

To investors with capital and a reasonable amount of knowledge of the raising of sugar cane, and the manufacturing of sugar, the industry would be a very lucrative one: (1) The soil is eminently adapted to the cane, which grows, in some instances, from 8 to 10 feet high and as thick as a man's arm; (2) capital would find no difficulty with labor, which is cheap; (3) a reasonable profit could be made upon merchandise used upon the ground, the prevailing custom being to pay labor half goods and half cash. Liberia hopes that this once prosperous and remunerative industry may be again resuscitated.

I submit a few facts concerning the imports of spirituous and malt liquors into the Republic of Liberia, taken from the report of the Government Statistician, for the quarter ended March 31, 1904. The quantity of liquors brought in, when compared with that of other articles, such as food stuffs, would seem to offer an inviting field for temperance missionary work. The statistics do not include the rum made in local distilleries, nor the wines made from the palm and bamboo trees by the Aborigines, which are drunk in large quantities.

IMPORTS OF SPIRITUOUS AND MALT LIQUORS INTO LIBERIA,  
AFRICA, DURING THE FIRST QUARTER OF 1904.

| Whence imported.  | Quantity, gallons. | Value, dollars. |
|-------------------|--------------------|-----------------|
| England .....     | 1,419              | 882             |
| Netherlands ..... | 10,430             | 5,812           |
| Germany .....     | 23,267             | 8,121           |
| Total.....        | 35,116             | 14,815          |

The liquors consisted of gin, rum, whisky, brandy, beer, ale, champagne, and wines.

During the same three months the report shows that there were imported into the Republic 128,411 pounds of stock-fish, valued at \$18,531; 596 barrels of flour, valued at

\$2,296; 26,047 pounds of smoked bacon, valued at \$2,863; 1,476,496 pounds of rice, valued at \$26,138; 4,196 pounds of biscuit, valued at \$682; and 581 cases of canned meats and fish, valued at \$4,499. The imports of spirituous and malt liquors are exceeded in value only by the imports of rice and stockfish—the combined values of the imports of flour, bacon, biscuit, and canned meats and fish do not amount to as much.—*Monthly Consular Reports.*

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### THE TUSKEGEE SCHOOL.

*Remarkable Growth of the Institution Since It Was Founded  
by Lewis Adams in 1881.*

BY WM. E. CURTIS.

A thoughtful young colored man once remarked that “while all the other colored orators and preachers teach us how to die, Booker Washington teaches us how to live.” And if there was a Tuskegee Institute in every congressional district, or even one or two in every southern State, the negro problem, which perplexes so many people, would soon solve itself.

There are now 1,426 young colored men and women engaged in learning trades and obtaining the rudiments of an education at Tuskegee. There have been about 1,800 altogether in the school since last September in the academic, normal and industrial departments, and in the night school which is provided for those who are compelled to pay their own expenses, but many have had to drop out. The number of graduates last year was 197, and about 300 who had spent several terms did not return this year because they could not continue to pay the expenses or for other reasons, making the output of more or less educated workers for 1904 about 500. This is the largest number on record.

Since the institution was founded in 1881, it has had altogether about 6,000 students, and every one of them, it is safe to say, is very much better for having been here.

From the beginning the purpose of Mr. Washington and his associates has been, first, to build up character, to make useful citizens out of the heterogeneous and sometimes hopeless raw material which comes here; and, in the second place, to train teachers in all the useful trades and industries to extend the work and enlarge the influence of the school; to start other schools, be they ever so humble, for the same object that this institution is trying to accomplish. Therefore, Tuskegee has been not only a normal school for the training of teachers of "book learning," but teachers of agriculture, dairying, cooking, sewing, dressmaking and millinery, laundering, nursing, stock raising, poultry farming, fruit raising, canning, brickmaking, masonry, carpentering, shoemaking and all the other mechanical trades; book-keeping, stenography and typewriting, also.

It is the purpose here to educate men and women so that they cannot only better their own condition, but better the condition of other people, and almost everything is taught except law, medicine and theology. There is a Bible-training department, however, running nine months in the year, in charge of Rev. E. J. Penny, a grandson of Osceola, the famous Seminole chieftain. He has about sixty students, mostly clergymen of limited education, who come here to learn the meaning of the Word of God. There is a night Bible class of thirty-two grown men who live in the neighborhood, and some of them drive ten miles twice a week to attend it.

"The Tuskegee Normal and Industrial Institute," which is the full legal name, was started in 1881 in a little shanty with thirty students, and Lewis Adams was its founder. He may be seen to-day about the place—a venerable colored man with white hair and bent with years, doing light work as a sort of pensioner. He was a slave before the war in Tuskegee—a plantation man of all work. He had talents for tinkering. He could mend a chimney of shingle a roof, or repair an engine, or do a job of plumbing. There was very little that Adams could not do, and when he was emancipated he set up a shop in Tuskegee, where he made tin work and tinkered in various trades, with a number of

disciples and apprentices around him. There were so many colored boys eager to learn trades that he could not find room for them in his shop, and it worried him. When the next election came around in 1880, and the candidate for the legislature sought his influence with the colored voters, Adams agreed to use it provided the candidate would pledge himself to get an appropriation for an industrial school at Tuskegee. The candidate was elected—an honest man who kept his pledge and had “pull” enough to get an appropriation of \$2,000 a year. That was far more than Adams expected, and it provided for a school beyond his capacity to teach. So he wrote to General Armstrong, principal at Hampton Institute in Virginia, to recommend a teacher, and he sent them Booker T. Washington, one of his graduates and a member of his faculty.

That was twenty-three years ago. Adams has been connected in one way or another with the institution ever since, and is the Nestor—the oldest inhabitant.

There are now 151 officers, clerks and instructors, and 375 persons residing in a model community, in addition to the students and teachers; 163 buildings of various sizes and for various purposes, of which ninety-eight are owned by the school and used for educational purposes. The remainder are the homes of teachers and employes. The school owns 2,600 acres of land, practically in one block, of which 800 acres are now under cultivation; 600 acres are pasture, and the remainder is woodland, upon which the students cut logs for lumber to erect the building, and wood for burning brick and heating purposes. The land cost less than \$10 per acre; much of it is to-day worth more than \$500 an acre.

All of the teachers and employes are colored, except two—Rev. Mr. Bedford of Beloit, Wis., the general agent, and Daniel C. Smith, the auditor.

Every building upon the grounds was designed and erected by the faculty and students without outside help, and at least a dozen of them cost more than \$15,000 each, the maximum representing an investment of \$60,000 without counting the labor. The students have made every

brick and cut down the trees and sawed the lumber; they have made all the sashes, doors and blinds, and not a pound or bit of building material except hardware has been obtained outside of the grounds for more than twelve years.

They raise their own cattle and horses; they build their own wagons, make all their own furniture, farm implements and clothing, and everything else they use, except their crockery, knives and forks, stationery and such articles of merchandise. They have shops where students get a practical experience in every one of the useful trades.

For example, the 800 boys are studying the different trades as follows:

|                                            | Number of<br>students. |
|--------------------------------------------|------------------------|
| Blacksmithing .....                        | 27                     |
| Brick masonry .....                        | 61                     |
| Brickmaking .....                          | 22                     |
| Carpentry .....                            | 84                     |
| Tailoring .....                            | 37                     |
| Harness making .....                       | 16                     |
| Wheelwrighting .....                       | 30                     |
| Landscape gardening and road building..... | 30                     |
| Printing .....                             | 22                     |
| Floriculture .....                         | 9                      |
| Tinsmithing .....                          | 10                     |
| Shoemaking .....                           | 15                     |
| Electricity .....                          | 27                     |
| Painting .....                             | 19                     |
| Machinists, plumbing and foundry work..... | 99                     |
| Architectural drawing .....                | 10                     |
| Sawmill and woodworking machinery.....     | 11                     |
| Total.....                                 | 529                    |
| General stock raising.....                 | 49                     |
| Dairying .....                             | 46                     |
| Truck gardening .....                      | 38                     |
| Fruit growing .....                        | 13                     |
| General farm work.....                     | 106                    |
| Experiment station .....                   | 11                     |
| Total.....                                 | 263                    |

The remainder of the young men are employed as janitors, guards, orderlies, and in general work.

There are at present about 453 girls on the campus. All of these are taught cooking and general housekeeping. Quite a number of them take more than one trade. The following table, therefore, will show the total number of girls taking the trades rather than the total number of girls on the grounds:

|                            |     |
|----------------------------|-----|
| Dairying .....             | 6   |
| Bookkeeping .....          | 4   |
| Dressmaking .....          | 80  |
| Millinery .....            | 54  |
| Broom making .....         | 8   |
| Plain sewing .....         | 72  |
| Basketry .....             | 281 |
| Mattress making .....      | 23  |
| Laundring .....            | 70  |
| Theory of agriculture..... | 82  |

With every graduating class are turned out a number of electrical engineers, machinists, steam fitters, plumbers, cabinet makers, carpenters, blacksmiths, brickmakers, masons, carriage makers, shoemakers, tailors, printers, and among the women are dressmakers, milliners, cooks, laundresses, basket makers, and nurses. The nursing department is regarded as of special importance. There is a greater demand for nurses than for any other class of graduates, except teachers.

Every student is required to take a course in the academic department up to a certain grade. No one leaves the school without knowing how to read and write and cipher, and having a general knowledge of history and geography. The highest grade in the academic department is about the same as that of grammar schools. But this institution is not intended to make scholars, but only useful citizens. Each student is diverted into the trade to which he or she seems best adapted after a brief experience. The new boy must go the brickyard first, where those who are set to watch him will soon discover what kind of stuff he is made of, and if he comes out of the clay pit without a broken back or a broken spirit he is considered worth educating.

The new girl is first sent to the plain sewing room, because it is assumed that every woman should know how to do plain sewing, and she is taught cooking, housekeeping and other domestic sciences until she has developed what she is good for and is diverted into one of the trades. There are 450 girl boarders in dormitories within the grounds, and over 800 boys, with about thirty boy day scholars, and twenty girls from the town of Tuskegee. The academic and industrial work alternate—three days in each week being given to one and three to the other.

There is a night school intended for those who are required to support themselves and cannot afford to spend three days a week in the academic department. A girl or a boy who works ten hours a day for six days in the week, in the shops or on the farm, or in the building department, and then has ambition and energy enough left to study books for two hours each evening, is worth educating; and some of the most successful graduates have gone through that experience.

Several hundred applicants are turned away every year; some because they have no means to pay their expenses; some because they cannot bring a good "character," for the moral discipline is very strict. President Washington takes the ground that one bad boy or girl can do more mischief in a week than the entire faculty can repair in a term, and Tuskegee is by no means a reformatory institution. Many are denied admission because there is no room for them; new buildings are going up every year, but there is not room for all who would come.

The students represent thirty-six States and Territories. They come from Maine and from California; the several colonies of West Indies are represented by forty-six students, and nine foreign countries have sent students, including seven from Africa. But 507, the largest number, come from Alabama, 204 from Georgia, and 117 from Mississippi.

It costs \$80 a year to get an education at Tuskegee, which includes board, washing, tuition, and everything else. There is no charge for tuition, and a boy or girl with \$45 cash

can get through a year all right, provided he or she is willing to work part of the time. They are credited with everything they do at so much per hour.

Both the girls and boys wear uniforms, that of the girls being a neat blue print and white apron. The boys are organized into a battalion and drill regularly every day, for physical development and to encourage *esprit de corps*. They are inspected every morning and guard duty is maintained during the hours of work. Everybody gets up at the sound of reveille, and goes to bed by "taps." The rooms in the dormitories are all regularly inspected and military discipline prevails.

The faculty of Tuskegee Institute endeavors to keep track of all its graduates and former students. Rev. R. C. Bedford of Beloit, Wis., who has spent most of his life in the South, travels about continuously looking after them, finding out what they are doing, encouraging them in undertakings and assisting them with advice and counsel. He keeps a record upon which he has more than 5,000 names. All of them have not been successful, but he estimates that less than ten per cent. are failures in the professions or occupations which they have adopted.. Judge Thomas G. Jones told me in Montgomery the other day that he had never heard of one of Booker Washington's students being in jail.

"The schoool has done wonderful work," he said, "and most of the students that I know personally have been successful."

I have heard people declare that they cannot see any good that Washington has accomplished. They admit that here and there one of his young men can be found occupying an honorable and influential position, but complain that none of his graduates go back into the fields. They seek high-salaried positions instead. One cannot resist smiling at such criticisms, because it would be rather unreasonable to expect that even a graduate of Tuskegee Institute would seek work in a cotton field at 75 cents a day when he was offered \$2 or \$3 a day as a teacher or in some similar employment.

The object of the school is to educate teachers. It does not pretend to educate field hands, or domestic servants, in which respect there is an almost universal misunderstanding. A bundle of letters is received daily from all parts of the country, from the North especially, asking Professor Washington to send immediately cooks, maids, butlers, coachmen, laundresses, etc., etc. Very often checks are enclosed for the payment of their traveling expenses. All of these checks have to be sent back with the explanation that Tuskegee Institute is not a training school for servants and that, unfortunately, it has no room for that purpose. Last year 1,200 young colored men and women seeking an education to qualify them for teaching were turned away because they could not be accommodated.

Furthermore, when a young woman is graduated from the Institute, she is in demand at once as a teacher at a salary three or four times as large as she would receive in domestic service. The demand for teachers of cooking, dressmaking, millinery and other domestic sciences is greater than Tuskegee can supply. There is a boom in manual training schools all over the South, and a loud call for both men and women teachers of the trades. Within the last three years Prof. Washington has received applications for four times the number of such teachers as he could furnish. His purpose is to educate men and women who are competent to train domestic servants. He told me the other day that it would require a school in every congressional district in thirteen Southern States to educate enough domestic servants to fill the applications he receives. Occasionally one of the girls goes North as a servant or housekeeper, but it is usually one who has no means to finish her course, or has become discouraged, or has some special reason for so doing. Two girls went to Boston only a few days ago to take situations in a family with whom they had become acquainted. But there were special personal reasons in both cases.

There is also a great demand for nurses—trained nurses, children's nurses and companions for sick and aged people. Prof. Washington might make this the greatest employment agency in the world if he could get the material; but

comparatively few of the young women go into the nursing department, because they can get better wages, are more independent and have a wider field of usefulness in other lines of employment. There is no difficulty for any graduate of this institution to secure a situation as a teacher, or a dressmaker, or in other well-paid positions. The greater proportion of the women graduates accept such positions.

The men graduates are equally in demand, particularly the trained farmers. A good many of them find positions as instructors in similar schools; others obtain positions as overseers for planters and stock raisers, and dairies are becoming common in the South. Prof. Washington says he has more demand for trained dairymen at present than for any other class of men graduates, and it is three times as great as he can possibly supply. One of his graduates, L. A. Smith of the class of 1898, is holding an important position in the Forest City Creamery Company of Rockford, Ill. M. N. Scott of Montgomery county, Ala., who has the largest dairy in the State, employs none but Tuskegee graduates, and has a standing order with George W. Carver, in charge of the dairy department, to send him every man he can recommend.

There is quite a boom in stock raising also, and Tuskegee graduates have been remarkably successful in that direction. Every veterinarian is engaged long before he leaves the institution. M. C. Scott, another large cattle raiser and dairyman, has an order in for three graduates every year. In various parts of the State stockmen are continually applying for students.

This same is true in the mechanical trades. Mr. Washington has recently received a letter from the managers of the Dimmick Pipe Works of Birmingham, commending the Tuskegee students who are already in their employ, and saying: "We would like, if it is possible, to induce a number of your graduates to become regular workmen in our different shops." Letters of this kind are being received almost daily from manufacturers in various parts of the South.

Very few of the graduates go into politics. Mr. Bedford has not more than five or six upon his list. Prof. Wash-

ington is always cautioning the students to keep out of politics and urges them not to seek office. He tells them that it is the duty of the colored people of the South to qualify themselves to become useful, influential citizens, but that politics is the most unsatisfactory of professions. The institute is distinctively a training school for citizens, but not for politicians.

Some of the graduates have distinguished themselves as such citizens. For example, a young man named Williams, who was earning 50 cents a day as a common laborer in Mobile, came here a few years ago and spent six months attending the night school to learn to read and write, and working at brick laying and masonry during the day. At the end of that period, when his money was exhausted, he went back to Mobile, obtained employment as a journeyman bricklayer at \$1.50 per day; then became a boss; next a contractor, and is now one of the substantial colored citizens of that city. He owns his home and a farm outside the city, has money in the bank and handles \$15,000 and \$20,000 contracts.

Crawford D. Manafee came to Tuskegee to learn farming. He had no money; he worked all day to pay his expenses, and went to school at night for two years. He was dull at books, but was a genius at farming and developed extraordinary executive ability and control over men. He was made assistant manager of the school farm, and its success was largely due to his ability. He is now in charge of the agricultural department of the State Normal School at Tallahassee.

William V. Chamblis of the class of 1894 has charge of the farming operations of the Southern Improvement Company of Montgomery, an organization that is colonizing negro families upon its land, and is said to be remarkably successful.

Many are the schools that have been founded by graduates of Tuskegee Institute, or chartered by various Southern States under their direction. Here is a list of some of them:

Snow Hill Institute, Alabama. Started by William J. Edwards of the class of 1893, in a one-room cabin; now has 160 acres of land, buildings valued at \$30,000, an income of \$20,000, a faculty of twenty teachers (all former students at Tuskegee) and 400 students who are taught seven different trades.

Rushton, Louisiana. Started by Charles P. Adams with three teachers (all Tuskegee graduates), and now has 110 students. Is receiving cordial encouragement from the white people of that section.

Utica Normal and Industrial Institute, Mississippi. Started by W. H. Holtzelaw and wife, both graduates of Tuskegee, with seven teachers (all from Tuskegee) and more than 200 students.

Harriman Industrial Institute, Tennessee. Founded by J. W. Obeltrea and wife, both from Tuskegee; has four teachers and 100 students.

The Robert Hungeford Institute, Eatonville, Fla. Founded by Archie Calhoun of the class of 1896 and his wife. Has 140 students and three teachers (all from Tuskegee).

The Voorhees Industrial School, Denmark, S. C. Founded by Elizabeth E. Wright of the class of 1894. She has 300 acres of land all paid for, and several buildings designed and erected by Tuskegee students; 300 pupils and three Tuskegee graduates as her assistants.

There are ten other schools in different parts of the South founded and taught by Tuskegee graduates. None of them has less than sixty students, and some have several hundred. There are altogether not less than 4,00 young colored men and women being educated in them, while more than 200 graduates of Tuskegee Institute are engaged as teachers in other industrial schools. Isaac Fisher, for example, a poor young man who came to Tuskegee and worked his way through, is principal of the normal college of Pine Bluff, Ark. Miss Annie Canty has charge of the domestic science department in the industrial institute at Columbus, Ga., and Mary L. McCreery occupies a similar position in the industrial college for colored people in Oklahoma. India A. Gordon has charge of the dressmaking and

millinery department at the East Tennessee Industrial Institute; J. S. Shanklin is principal of the Port Royal Agricultural School, South Carolina; Lucy Clopton is matron at the Utica Normal Institute; A. B. Lovett is assistant principal of public schools at Macon, Ga.; and many others might be mentioned who are occupying similar positions.

Upon the recommendation of Secretary Wilson of the Agricultural Department at Washington, three graduates of Tuskegee went to Africa in 1900 to teach cotton raising to the natives of the German provinces. At the end of the second year the officials were so well satisfied with their services that they sent for three other students and last year a hundred bales of cotton were shipped from Togo, Africa, to Berlin—the first notable invoice. From this time on the product will rapidly increase. Both the English and Belgian governments have also employed Tuskegee graduates to introduce cotton raising into their African colonies, and the Government of Hayti recently made propositions to a similar purpose. It has sent a number of young men to Tuskegee to be trained in farming. The Government of Porto Rico maintains eighteen students at public expense.

Not more than half of the work of the institute is done on the campus or in the auxiliary schools that are taught by its students whom I have mentioned. Two agents of the faculty are constantly traveling in Alabama, teaching the colored farmers how to live, how to work, how to make the most of their labor, how to improve their farms and make gardens, how to care for stock, how to raise vegetables, how to whitewash their houses and handle their implements. They are continually holding local conferences in different neighborhoods, bringing the farmers together and talking to them on practical subjects.

Seventy of eighty farmers meet at Tuskegee every month for a conference and are taught by the members of the agricultural faculty, while an annual conference brings together several hundred every year. The conference for 1905 has just adjourned. It was the most encouraging ever held, showing that the colored farmers of Alabama during the last year made more progress than ever before in his-

tory. More of them are buying homes and farms of their own and working on contracts less. They are saving their money so that they do not have to mortgage their cotton in advance. They are getting better tools and better seed so that they can make better crops. They are abandoning the one-room cabin, which is the curse of the South, and are building two, three and four-roomed houses. They are educating their children and extending the terms of the country schools by private subscriptions. The State keeps the schools open only three months, but by chipping in a few dollars each the farmers in a neighborhood are able to extend the term to five or six months. The churches are making great improvements; they are getting rid of immoral preachers and driving them out of the communities. All this is largely due to Tuskegee influence.

Tuskegee Institute now has an endowment of \$1,030,553, but it needs at least \$3,000,000. Its income last year was only \$213,302, and it could use at least \$500,000 per year with great profit to the South, to the country and to the Negro race. The solution of the problem is here. While the few hundred students who go out of its gates every summer are swallowed up in the 10,000,000 that make the Negro population of this country, and the majority of them disappear from the observation of the world, each carries the spirit and influence of the institution with him and becomes a missionary for the moral, physical, social, and industrial improvement of his people.—*The Evening Star*.

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## PRESIDENT BARCLAY'S FIRST MESSAGE TO THE SENATE AND HOUSE OF REPRESENT- ATIVES, LIBERIA.

Fellow Citizens of the Senate and House of Representatives: In accordance with the provisions of the Organic Statute of our State, we are here to-day to review the progress of our affairs during the past year, as well as to give and to take such counsel as may upon mature consideration and reflection appear most fit and proper for the further

guidance and direction of the business and interests of the Republic.

It seems proper in the first place to direct attention to internal conditions.

During your recess death has deprived the State of an able, devoted and capable public servant, the Honorable H. J. Moore, Secretary of the Interior. His father, G. Moore, Esqr., a prominent merchant largely interested in the interior trade, for many years before the foundation of the Interior Department was recognized as the Agent of the Government of Liberia among the tribes of the hinterland of Montserrado, among whom he was widely known. His tactful management maintained the peace of a great part of the province for many years, especially of the districts contiguous to the Americo-Liberian townships. It was through neglect of the advice given by him toward the end of his life that the country between the little Cape Mount and the St. Paul's Rivers has been for over twenty years in a disturbed condition. Secretary Moore received from his father much useful information and sound advice as to the manner in which the native population ought to be controlled and governed.

Dr. Moore was appointed Secretary of the Interior by President Cheeseman in 1892, and directed that department for about twelve years. His attitude toward the native population was sympathetic and his policy conciliatory. It is to be regretted that his ideas were not always popular, especially among the less thoughtful section of our civilized population. But Secretary Moore made a lasting contribution of the country's prosperity and progress when he succeeded eventually in convincing the community that the policy he advocated and invariably followed was and is the correct one.

No bill, so far as I have been able to ascertain, has since the declaration of independence passed the Legislature providing for the local organization and government of the territory. The necessity for such a measure has now become urgently necessary. It may be said we have townships—our smallest political unit—and these townships are grouped

into counties. So much was done before 1848. Since that time as regards townships, and their boundaries, every man has done what was right in his own eyes. The public statutes accord to the township a territory of eight miles square. In Montserrado County the township of Virginia claims that the township of Brewerville is in its territory. No one knows where the township of Brewerville begins and ends. There is also an unpleasant boundary dispute between the townships of Arthington and Millsburg in the same County. Misunderstandings and difficulties of a like nature exist elsewhere in the territory of the Republic. I recommend that the townships should have an area of six miles square. That all townships be laid out under direction of the President. That they be called into existence by public proclamation, and in such proclamation the boundary of each be indicated and the inhabitants dwelling therein be directed to elect and appoint the local authorities, notifying their initial action to the Secretary of the Interior, who shall immediately give publicity to the same. Said township shall then be considered as properly organized.

In the same connection I think it will be found advisable that the native districts be considered and treated as townships under the government of the native authorities. In the Act, power of sub-division and re-arrangement under direction of the President ought to be reserved. The Native Chief in charge, commissioned by the President will be treated as the local authority.

The government of townships needs your attention. The 3rd Article of the Act establishing the Boundaries of the Republic, of Counties, and regulating towns and villages, declares that the several townships shall be bodies corporate, but it is not settled by whom the corporate authority is to be exercised after town meeting has adjourned. The power of taxation was placed in the hands of the town assembly which meets the first Tuesday in October, and also the appointment of one Treasurer and three Overseers of Police. Without warrant, as far as I can see, the assemblies have appointed three commissioners to exercise executive authority. The town assembly has not been altogether a

success. I suggest that a Mayor and Council, elected every two years, be substituted for the town assembly, the elections to take place the first Tuesday in October in specified years.

The Act authorizing the President to open certain roads in the County of Maryland has been put into operation. Starting from Webó, stations were established at intervals of one day's march at Tuobo, Ketibo, and Palm. Each Commissioner is supported by a police guard of twelve men. The upkeep of the stations and police guard will necessitate an annual expenditure of \$11,000. Of this sum it is proposed to spend \$1,000 a year in widening and improving old paths, building permanent bridges and cutting out new roads. The establishment of the stations was a matter of gratification to the native population of the districts affected.

The route suggested for the proposed water way between Harper and the Cavalla River has been examined. It cannot be made practicable unless at an expense of about \$6,000. A map of the country, and of the creeks between Harper and Cavalla River drawn by Mr. T. J. R. Faulkner, who with the Honorable J. J. Dossen, was appointed to survey, the route, will be laid before you.

The stations authorized on the Anglo-Liberian frontier have not yet been taken in hand.

I hope the Legislature will not adjourn before passing a bill to regulate the government of the native communities of the Country. This matter cannot be any longer delayed. A national policy in this regard ought to be initiated. The territory should be controlled through the leading native families. We ought to make it a point to recognize and support them and get them to work with us. The desired bill should be arranged on the following lines: Assimilation of tribal territory to township; right of inhabitants to land within a specified area; local self-government granted to people; the recognition and administration of customary native law, both locally and by courts of the Republic. Supervision of native population by commissioners living among them. The creation of two new courts. The court

of the native chief, and that of the District Commissioner. The former will take, in native communities, the place of the Justice of the Peace in the townships inhabited by the civilized population. The latter will deal with appeals from the court of the native chief and will hear and settle disputes between members of different sections of the same tribe, or persons of different tribes within his jurisdiction. Jails, fees and costs are subjects which, for the present, should be left to Executive regulation, through the Attorney-General. Appeals from the District Commissioners should be left to the Court of Quarter Sessions of each County, which courts should also deal with crimes of a serious character.

The bill should also accord to the Executive the power of issuing such regulations as it may be requested or advised by the native chiefs, which regulations would of course, have the force of law until expressly disallowed by the Legislature.

It should also be made a misdemeanor for any chief or other person to refuse to obey the summons of the President, the Secretary of the Interior, or the Superintendent of the County or District when it becomes necessary to investigate matters and things tending to disturb the peace of the country.

The Acting Secretary of the Interior will submit his report, and from that document the Legislature will be informed what the Government has striven to effect in the hinterland and on the coast since your last session.

The Superintendent of Public Instruction will submit his report for 1904. It will show over 5,000 pupils in the public and mission schools of the country. The expenditure has averaged \$25,000. Besides this we are spending about \$10,000 a year on the College. The latter is an absolute necessity, since it is from the ranks of its students that we will obtain the most efficient teachers of our primary and secondary schools. The great wants of the public schools at present are books, and a defined course of instruction. The Government will give the tuition. Parents must pay for the books which their children need. People never properly

value that which cost them nothing. We must not pauperize the people. My idea is that as soon as the prescribed course is laid down and a list of the books required given, the Government might arrange for the establishment of a book depository in Monrovia, with agencies throughout the country. The owner or manager ought to be guaranteed against eventual loss. We ought not to sacrifice the future of our children to the necessities of the present adult generation. The education of the youth of the country should in no way be connected with its political parties. Our public school system will never amount to very much as long as the Superintendents and Commissioners of Education are for the most part political appointments. For the party system is necessarily applied, and controls in the main, the appointment of the teachers.

We need efficient, zealous, and punctual teachers. There is need of careful selection. Many otherwise capable persons cannot impart instruction to others. They do not attract and cannot interest the children, have no enthusiasm for the work, indeed are often otherwise objectionable. The Superintendents knowing this are hindered from refusing employment to such persons for fear of offending a good partisan or a local boss.

Then it is observed, too, that the County Superintendents do not inspect the schools in their districts quarterly as is required by the public school law. Hence, they can make no suggestions. They do not often remove teachers, many of whom shamefully neglect their charges. It is necessary to put life into the dead bones of our system of public instruction. We ought to take the schools out of politics. It is universally recognized that the money spent on public education of the right sort, is a national investment of great productive value. It is a gilt-edged national security. We ought not then to be so indifferent about it. If we must make the investment, then we must get full value for the money expended.

I recommend that the Superintendent of Public Instruction be created a member of the Cabinet so as to place him in immediate touch with the Heads of the State. That

an advisory Board of Education be created, the members of which shall be appointed by the President for a term of three years, serving without pay, to advise and assist the Superintendent of Instruction. To the Superintendent and Board ought to be handed over the distribution of the Educational funds, the appointment of Superintendents of the schools in each County, and the management of the whole system of public instruction.

I cordially endorse the suggestion of the Superintendent of Public Instruction that a fee of two cents per week be required of each child attending a public school. The money to be applied to the purchase of books.

The Act creating the Bureau of Agriculture has been put into operation. Its organ, *Agricultural World*, is printed at public expense, besides which the Bureau will issue bulletins on subjects of interest to the agricultural communities. These it will distribute through the local committees provided for by the Act.

The question of cotton growing in West Africa is claiming considerable attention in Europe. Liberia is well known to be a cotton producing country. The plant here is perennial. Some of our citizens I learn are giving special attention to its culture. In view of the depression in the coffee trade, it will be to the interest of our agricultural districts to extend the industry in the fertile regions with which the Republic abounds. The Government, it is needless to say, will give every assistance and afford every facility for the extension and development of the growth of that and other valuable staples.

The report of the Postmaster General will show you that the Postal Department continues to make satisfactory progress. The money order office is of great public service, and its advantages are daily being utilized. The progressive development of the department has entailed considerable outlay, and its revenues are insufficient to meet its expenses. It ought to be remembered that this department is maintained as a public agent, and that it can not in this country, at present, afford a surplus revenue. What

is maintained for the service of the people of the state should be supported by the people.

The revenue of the Post Office this year is returned at \$7,466.70. All expenses, except the salaries of some of the officials, have been met out of this. Contributions to the expenses of the International Bureau at Berne, sea transit of letters, stationery, printing of stamps, postal supplies, salaries of General Post Office officials, boat hire, salaries of the Monrovia Post Office are paid out of the postal revenues. The Postmaster General is exceedingly anxious to place the service on the same footing in all parts of the country, but he is hampered by want of funds. The state of the public finances will not admit of any large sum being spent on the service out of revenue from other sources. I hope that the Legislature will after ten years' solicitation pass the Stamp Act constantly suggested since 1894. If not satisfactory in the way put before you, pass the measure modifying the scale of fees. There is no tangible reason why it should be longer ignored. It is a proposal entirely in the interest of the people. I think, too, the Legislature should pass some measure for the encouragement of thrift among our people. I would recommend that the Postal Department be authorized to establish Postal Saving Banks.

The death of Hon. R. T. Sherman, Secretary of War and Navy, within four months of his appointment, has naturally thrown that Department in the back-ground. Secretary Sherman commenced well, and his unexpected death was much regretted. Such work as he had initiated has been carried on under the supervision of the Secretary of the Treasury.

I fear the unguarded expressions of some of our judges are affecting the reputation for impartiality which our courts have hitherto sustained. The judges of subordinate courts seem at present to have the opinion that they are subject to no sort of control either on part of the Supreme Court or the Executive Government. With their judgments where there does not exist a well-grounded suspicion of corruption, or provided they do not violate Constitution and Law, the Executive Power has nothing to do. I am

of the opinion that if a judge proves unfit from want of legal knowledge, the Executive ought to suspend him and report the facts to the Legislature for action. The judges are civil officers, they are therefore, to be supervised by the Executive Government as regard their conduct and deportment, since these must materially affect the respect in which the judicial office ought to be held.

These remarks are to some extent called out by a discussion which the Government of the Republic has been carrying on during the year with Imperial German Foreign Office, with regard to the case of Fischer and Lemcke vs. Houston Brothers and Company for dissolution of partnership. This case was filed in the Court of Equity, Montserrado County, in November, 1903, and was decided for plaintiffs at the December term in 1903. The defendants appealed and the judgment was reversed by the Supreme Court at its session in January of the present year. On the 19th of May, the German Consul complained (1) that in said case several serious violations by illegal actions of Liberian officials had been committed, and (2) that the Supreme Court of this Republic by its judgment in said case had been perverting justice to the disadvantage of a German firm, and intimated that an indemnity would probably be demanded.

It may not be generally known that alien residents have wider powers of redress for judicial wrongs than citizens. The latter is bound by the action of the court of his own country. The former is not so concluded. Government may question the judgment, and may institute an investigation as to its fairness and legality.

The principle is thus enunciated in Taylor's International Law, page 260, section 214: "The responsibility of a State or the conduct of its judicial officers rests upon an entirely different basis. In all highly organized modern State systems such officers are placed in positions of greater or less independence so as to protect them, except in case of high misdemeanors, from all responsibility to the other departments of power. International Law supposes that the tribunals are open for impartial administration of jus-

tice between natives and foreigners, and only when there has been palpable denial of it, after the foreigner has made adequate appeal to such tribunals, does the occasion arise for diplomatic intervention."

It is not necessary to affirm that a government is not responsible in any case to a foreign government for an alleged erroneous judicial decision rendered to the prejudice of a subject of said foreign government. But it may be safely asserted that this responsibility can only arise in a proceeding when the foreigner, being duly notified, shall have made a full and *bona fide*, though unavailing defense, and, if necessary, shall have carried his case to the tribunal of last resort. If, after having made such defense, and prosecuted such appeal, he shall have been unable to obtain justice, then, and then only, can a demand be with propriety made upon the government. Redress must be denied on some palpably unjust ground, such as, discrimination on account of alienage, or there must be arbitrary acts of oppression or deprivation of property as contradistinguished from penalties and the punishments incurred through the ordinary infraction of law, before the administration of a State's justice can be subjected to diplomatic inquisition.

That this discussion has taken place at all is directly due to the indiscreet remarks and unfounded statements of persons connected with the judiciary of Liberia.

The representatives of foreign powers in Liberia should remember that in all countries, especially in oriental lands, before making complaints it is absolutely necessary to *verify your facts*. The first point in the complaint of the German representatives was understood incidentally to question the right of the Supreme Court of Liberia to control the procedure of the subordinate courts. As a brief statement of the law in this regard may be serviceable, I will cite it. In the Constitution of Liberia, Article IV, it is ordained as follows:

Section 1. The judicial power of this Republic shall be vested in one Supreme Court, and such subordinate courts as the Legislature may from time to time establish.

Section 2. The Supreme Court shall have original juris-

diction in all cases affecting ambassadors, or other public ministers and consuls and those to which a county shall be a party. In all other cases the Supreme Court shall have appellate jurisdiction, both as to law and fact, with such exceptions and under such regulations as the Legislature shall from time to time make. The term Judicial Power is thus defined by Mr. Bouvier: "The authority vested in the judges. The authority exercised by that department of government which is charged with the declaration of what the law is and its construction so far as it is written law. The power to construe and expound the law as distinguished from the legislative and executive functions. The power conferred upon courts in the strict sense of that term; courts that compose one of the great departments of the government. The term power could with no propriety be applied nor could the judiciary be denominated a department, without the means of enforcing its decrees. The term judicial power conveys the idea both of exercising the faculty of judging and applying physical force to give effect to a decision. Judicial power is never exercised for the purpose of giving effect to the will of the judge; always for the purpose of giving effect to the will of the legislature; or, in other words, to the will of the law."

It will be noticed that the jurisdiction of the Supreme Court both, original and appellate, is fixed by the Constitution. It is a settled principle that where a jurisdiction is conferred, and no forms prescribed for its exercise, there is an inherent power in the Court to adopt a mode of proceeding adapted to the exigency of the case.

I do not think it will be deemed, therefore, that the Supreme Court has an inherent right to supervise the Subordinate Court, in such a manner as to prevent disorder, and failure of justice. This right grows out of its appellate jurisdiction in all cases.

But notwithstanding this, the Legislature has from time to time affirmed the right by statutory enactment. The seventh section of an Act to amend the 5th article of an Act entitled "An Act to establish the judiciary and fixing the powers common to several courts," passed in 1858, reads

as follows:—"It is further enacted, that the Supreme Court or Chief Justice, in the interim of said court, shall have power to issue writs of prohibition to the County Courts when proceeding as Courts of Admiralty, and in the exercise of maritime jurisdiction; and writs of mandamus, in cases when a new trial, a writ of error, or an appeal has been denied; or when it is proved that the judge otherwise failed to do his duty, agreeably to the principles and usages of law, to any courts created, or persons appointed and holding office under the authority of the Republic of Liberia."

An Act reorganizing the Supreme Court was passed in 1875. Section 5th of this law contains the following: "Upon satisfactory application to the Chief Justice or either of the Associate Justices, during the *recess* of the Supreme Court, it shall be lawful for either of them to issue such writs or processes as are usual in the Common Law, and the practice of the Supreme Court of the United States, or order the same issued from the Clerk's office."

Among the prerogative writs mentioned in Common Law, which by statutory enactment is a part of our Civil Code, except when otherwise expressly directed by the Legislature of Liberia, is the writ of mandamus. The right to issue such a writ appertains exclusively to a judge of the Supreme Court.

Of this writ it is said that it lies to prevent failure of justice. It extends to the control of all inferior tribunals, corporations, public officers and persons. It may be granted by an appellate court to require a judge to settle and allow a bill of exceptions.

In the case of Fischer and Lemcke vs. Houston Bros. & Co., Judge King made an ex-parte order to which defendants took exceptions. The Judge refused to allow their exceptions to be recorded. The defendant then applied to Associate Justice Richardson, who, upon their petition, issued a mandamus to Judge King to allow their exceptions to be noted or show cause why he refused to do so. The Judge upon this declared that he would have nothing further to do with the case, and thus created the impression

that the Judges of the Supreme Court were exercising an authority not warranted by law.

It would have been impossible to have had the order of Judge King reviewed on appeal, unless the defendants' exceptions were on record.

The law on appeals, Chapter XX, Section 10th, 1st Liberia Statutes, declares: "The Court to which the appeal is taken shall examine the matter in dispute, upon the record only; they shall receive no additional evidence, and they shall reverse no judgment for any default of form, or for any matter to which the attention of the Court below shall not appear to have been called either by some bill of exceptions, or other part of the record."

Of course, in the end, the mandamus was obeyed and the exceptions noted, but the erroneous impression remained. The right of the Judges of the Supreme Court to supervise the procedure of the Subordinate Courts rests securely on both Constitution and statute law.

With respect to the second exception, that the judgment of the Supreme Court was a perversion of justice, the German authorities have so far presented no evidence. Indeed the discussion would seem to indicate a charge of erroneous judgment rather than of intentional unfairness. The Government of Liberia took the ground that the defendants having gone into Court it must be presumed that they went there to have some wrong corrected or injustice redressed. They were therefore bound to prove their allegations. If they did not do so, no blame can be attached to the Supreme Court. They were quite at liberty, too, to renew their case which ought not to be made the subject of diplomatic action until the point in dispute had been legally and fully adjudicated.

It has been finally agreed that the question whether there was intentional unfairness in the trial be settled by an arbitrator, whose decision shall be final.

This case attracted locally a great deal of attention and elicited much passionate discussion. It would perhaps be a wise innovation if the judges of the Supreme Court would sometime reserve their opinions until the passion

of suitors, counsellors and supporters had had time to subside. We are pleased to see the Courts of Justice despatch business promptly and without delay, but with regard to the Supreme Court, the Bar and thinking citizens generally would be glad to see just a little less hurry—more time given to cases argued before it. It is due to the country that the Court place itself above just criticism, and it can only do this by keeping resolutely apart from the passions of the arena, and by its calm, careful, well digested and matured opinions on the many important cases submitted for its decision. I am impressed after twenty years' contact, that the Court has always striven to act up to its motto: "Let justice be done to all."

A great source of weakness in the Government of Liberia, is the very short tenure of office accorded to the President and members of the Legislature. Twelve months after inauguration the President is called upon to justify his administration, and to undergo all the trouble and strain of a fresh election. Six months must elapse before he can resume his projects of administration, and if he is defeated he knows that it is useless to do so. In any case he can only have eighteen months continuous administration before his policy is challenged. Under these circumstances a continuous and progressive policy is almost impossible, because an advance is nullified by a return to the old unprogressive conditions. We are to some extent going round a circle. We have worn out and sacrificed many of our brainest men without any corresponding national benefit. A member of the Legislature is of very little service until after his first term. If he is not re-elected the \$1,200 the State has paid him is as much wasted as if it had been thrown into the sea. For every avocation in life men must have a special training. It takes quite two years for even a fairly well educated man to learn the House; how to manage it; how to catch its ear—and interest it; the rules of order and of business, how to deal with the leaders; how to conciliate and compromise with opponents; and where to go for, and how to obtain information on matters of public

concern. The good sense of the people has usually accorded to the President and members of the Legislature two terms at least, but many good men have been forced out of the public service by the expense and worry of constant elections. For more than thirty years the necessity for an amendment of the Constitution has been discussed, and agreed upon as a national want.

The amendments have been framed, passed the Legislature, and submitted to the people at the least on three occasions. Why have they not been carried? Because of a want of moral courage on the part of men in office, and because of the selfishness of political opponents. Why sacrifice the interest of the Country to our passions and prejudices? If the amendments are adopted all will have the same chance. But I would not advise that the necessary amendments be considered at this session. I would like to see first of all, a plank in the platform of some political party to the effect that the Constitution ought to be amended. In two years the people will have become accustomed to the idea; will have had time to hear and consider the reasons for the changes, and will be ready, doubtless, to adopt them. Perhaps it would be better, in order to avoid any charge of self-seeking, if the Legislature passed an Act providing for the calling of a Constitutional Convention for framing a new Constitution, which might embody most of the features of the present, submitting the same to the people for adoption. It would greatly simplify matters.

In the Declaration of Independence and Constitution of Liberia the word "Negro" is conspicuously absent. The impression is sought to be conveyed that we are of American origin.

The adhesion, attachment and support of the native population of the Country are of vital importance to us. Yet these important State papers place the civilized Liberian in a false light before the eyes of the aboriginal citizen. He is made to appear as an alien and stranger in Africa, the land of his fathers.

I trust that the recommendation of the Attorney-General

will have your careful consideration. Abuses and disorder in the judicial branch of the Government ought to be carefully examined and scrutinized with a view to their immediate correction. The question with regard to the legality of appeals from the Courts of Monthly Sessions to the Courts of Quarter Sessions, rather than to the Supreme Court, should be set at rest by positive enactment.

I regret to announce that I have had to suspend from office the Hon. H. B. Williams, Judge of the Court of Quarter Sessions, Grand Bassa County. The papers in his case will be transmitted to you.

Our relations with foreign powers are on the most friendly footing. In pursuance with the provisions of the Anglo-Liberian Boundary Agreement, the British Government has announced that the survey of the Coast of Liberia will be taken in hand during the present month. A map of the frontier and other documents relative to the Anglo-Liberian Delimitation Commission has been received at the Department of State. Liberia's share of the joint expense was found to be £4,836-18-2, equal to \$23,117.16. You are requested to make provision for the payment of this sum.

A Commission composed of Attorney-General and Associate Justice Dossen, was despatched to France during the year. The Commissioners with our Minister Resident in France, Baron de Stein, were charged to obtain the speedy execution of the Franco-Liberian Agreement of 1892, and to endeavor to arrive at a preliminary understanding with regard to the deviations or changes which might become necessary on lines designated in the agreement, in consequence of said lines running between towns, and the territory belonging to them, or splitting the country of a small tribe in two, and such other changes as might appear proper and in accord with the spirit of said agreement.

The representatives of the two Governments were unable to agree with regard to the Cavalla frontier, for which cause, and other good reasons, our Commissioners suspended the negotiations and returned home.

The Government has often found itself much hampered and embarrassed by the fact that its foreign representa-

tives are too little acquainted with the laws and institutions of the country.

Therefore, where explanations have to be made, and the Civil and Criminal Code of the Country explained, we are placed at a great disadvantage.

For this reason, the Hon. H. W. Travis, Secretary of State, was despatched to Berlin to discuss with the German Foreign Office the Fischer—Lemcke—Houston Case. He was received in the most courteous and friendly manner. He was able to reach a friendly accord. He has communicated to me his impression that the Republic will receive at all times, just and considerate treatment from the Impérial German Government, and that we have many warm friends among the people of that great State.

The revenue for the year is expected to show a decrease compared with that of the last year of at least \$50,000. The accounts have not been fully made up, but for the half year ended March 30th, from all sources only \$158,664.04 had been received. No blame can be attached to the administration for this. Revenue is an index of the industrial condition of the country and its relation to the markets of the world. The greater in volume and in value the exports, and the larger the imports, the greater the revenue. For, since it is principally obtained from the movement of trade, it must flourish or decline in accordance with that movement. First the coffee crop decreased both in quantity and value, and then the piassava fibre, the principal article of export in the leeward counties, declined in quality and consequently in price. Disturbances in the interior, especially in Montserrado County, and other quarters, have affected conditions. Everything possible is being done to settle the disturbed districts, but as it is easier to excite disturbances than to allay them, it will be some time before the result of these efforts can be seen and appreciated.

Nations, like individuals, must live within their income or else go into bankruptcy, and so lose control to a very great extent of their affairs. It may be useful to place before you a statement of our financial condition.

The foreign bonded debt amounts to £96,997. We are

paying interest on £78,250 at the rate of  $3\frac{1}{2}$  per cent., and the charge on the revenue for sinking fund and interest will be \$16,000 for the next three years. The internal bonded debt amounts to \$135,557.17, of which \$36,000 bears interest at 6 per cent. and the balance at 3 per cent. The annual charge is about \$5,000.

The floating debt is estimated at under \$200,000, less than one year's average income. It consists of currency, audited bills, and drafts on the Treasury.

About \$150,000 of this sum is held by foreign merchants. It forms the principal embarrassment of the Treasury, since it is being constantly liquidated out of current revenue. To meet the deficit and pay current expenses of Government, the Treasury has constantly to ask advances from the mercantile holders of this debt. For this accommodation it is paying interest at the rate from 25 per cent. to 33 per cent.

The total debt of the Country is about \$800,000, of which the English 1871 7 per cent. Loan is the largest item. The debt would be covered by about three years' revenue.

For the last ten years, 1893 to 1903, the revenues from all sources is returned at \$2,243,148.47. The disbursements were \$2,177,556.20, showing a balance in favor of the Country of \$66,592.27.

Unpaid balances due by the receivers of the revenue stamps, etc., account for a very large part of this balance. Now if our disbursements represented approximately the sum annually appropriated, there would be no floating debt; but unfortunately they do not. The local budgets of the Counties of Sinoe and Maryland, especially, for the last ten years, approved and passed by the Legislature have been double the estimated revenue, as I shall now proceed to show. The total revenue collected in the County of Maryland for the last ten years amounted to \$335,598.02. A little less than one-half of this sum is placed at the disposal of the local administration, say \$160,000. The appropriations for Maryland County for the same period, or let us say the local budgets, have amounted to \$243,139.06, most of which was drawn for, and the difference

between receipts and expenditures went to form the floating debt.

In fact the floating debt in that district was found to be about forty-four thousand dollars. Everybody can see how this debt has been brought about. The case is the same in the County of Sinoe, where the total revenue has during the last ten years amounted to \$202,245.70, while the local budgets for the same period have amounted to \$235,435.00. As the local administration could control only half, at the most, of the revenue, the difference against the Treasury was at least \$100,000.

Now the case is different in the two upper counties; the budgets are more in accord with their financial position. The General Government having to meet many unforeseen expenses, always, too, owes something. The Secretary of the Treasury confronted on the one hand with the necessity of paying the floating debt, must, on the other find means of meeting current expenses. If he does not pay the persons who hold the Government paper they will make no advances, and if he does pay and endeavors, at the same time to extinguish the debt by not asking for advances, he is met by the angry murmurs of citizens employed in Government service, who require payment of their bills. Now, the real blame lies on the shoulders of the Legislature.

The Annual Budget must rest on certain data, which ought to be estimated for the five years last past, and forwarded to both Houses by the Treasury. But if the Legislature will not, as it does not, draw up the Budgets in accordance with these data, the situation will never improve. The average revenue each year for the last ten years has been, for the first five years, \$225,000, and for the last five, \$266,000. The Budget for the General Government then must not exceed \$160,000. For the County of Montserrado, \$40,000; Bassa, \$35,000; Sinoe, \$16,000; Maryland, \$16,000 in hand. If we could be sure that this estimate would be adhered to, then a small loan could be negotiated for paying off the floating debt.

The President of the Republic has for many years been deprived of his right to veto so far as concerns the Budget,

as it is made the last bill, and is generally presented on the last day, just at the last hour, or even a little *after* the Legislature has adjourned *sine die*. I hope this course will be abandoned. It is contrary to the Constitution.

With the desire, doubtless, of assisting the Republic and of facilitating the development of the country, the French Government by a decree issued during the present year, directed its West African State Bank to establish a branch at Monrovia. The following information has been transmitted to me respecting this institution.

The President of the French Republic on the report of the Ministers of the Colonies of Foreign Affairs and of Finance, considering the *Senatus-consultum* of the 3d of May, 1834; the law of the 24th of July, 1867, on joint stock companies, modified by the law of the 1st August, 1893; and the Commission of Inspection of Colonial Banks, decrees:

Article 1. A bank of circulation and discount is instituted under the name of the Bank of West Africa. It has for its object all banking operations authorized by its statutes, in Senegal, French Guinea, the Ivory Coast, Dahomey, and the Congo, as well as the dependent protectorates of those Colonies, and in the foreign countries of the West Coast of Africa.

Article 2. The duration of the privilege is fixed for twenty years, beginning from the day of its definite constitution.

However, in the course of the year 1911, a decree published on the proposition of the Colonial Minister, the Secretary of Foreign Affairs and the Secretary of the Treasury will be sufficient to cause the privilege to cease on the date of 31st December, 1912.

Article 3. In the Colonies of the countries of the French protectorate where it has branches or agencies, the Bank of West Africa is invested with rights and privileges by the Law for the benefit of Colonial banks, as well as the right to circulate to the exclusion of all other establishments, redeemable bills to the bearer and to sight.

It being intended that in foreign countries it should not avail itself of the dispositions of the present decree or of

the Statutes annexed to it, where they would be contrary to local legislation.

Article 4. The bank can be compelled to open new branches or agencies in the countries in which they carry on their operations.

Article 3 of the present decree will be applicable with full right in the French Colonies and protectorates in which the Bank will be called upon to establish itself.

Article 5. Branches and agencies are created in virtue of decree published on the proposition of the Ministers of the Colonies and of Finance, and the Commission and Inspection of Colonial Banks. They cannot be suppressed but in the same way.

The creation of branches or agencies in foreign countries, in conformity with Article 4, is subject to due notice from the Minister of Foreign Affairs. The directors of the Bank are first called upon to furnish their observation on the creations which are demanded of them.

Article 6. The Bank circulates bills of 1000, 500, 100, 50, 25, and 5 francs. The bills of 5 francs cannot be circulated without the authority of the Colonial Minister, after due notice from the Minister of Finance.

Article 7. In the French Colonies or protectorates there can be no circulation of bills, but through the branches. The branches and agencies in foreign countries can be authorized to circulate bills after due notice from the Foreign Minister instead of the Financial Minister.

Bills are redeemable at sight by the branches or agencies which have circulated them, and otherwise, by all branches or agencies which would be appointed by a common understanding by the Colonial Minister and the Bank.

Article 8. The amount of bills in circulation of each branch cannot, in any case, exceed the triple of its metallic reserve, in which is included that of its attached agencies.

This limitation applies equally to every agency in Foreign countries authorized to circulate bills.

I have also been informed that the Bank is ready to receive propositions from the Secretary of the Treasury with a view to business.

It has been discovered that the Government has been defrauded of several thousand dollars by means of false bills purporting to bear the signature of the auditors. These bills are being purchased by foreign traders and are sure to make trouble. The Government must refuse payment. I recommend strongly the passage of an Act declaring audited bills not negotiable, and directing financial officers not to pay such bills, unless presented by the owners. It was never intended that an audited bill should be negotiable.

The Treasury Cheques and Drafts are negotiable, but they must be endorsed by drawee, and disbursing officers should be informed that they will not be credited with cheques and drafts unless so endorsed.

It is very desirable that members of the Legislature should not go on the bonds of persons who *are* the custodians of public monies.

As a direct incentive to vigilance I recommend the passage of a Resolution granting to the officers of Customs at the ports one half of the penalty recovered from persons convicted of smuggling at said ports; to be divided among the staff in proportion to the amount of salary. The County Attorney for the purposes of this Act should be considered a member of the Customs staff.

I trust that in view of prevailing financial conditions the appropriations for the public service will be made with an eye to the strictest economy and to the necessity of so reducing expenses as to preserve the equilibrium between receipts and expenses.

The reports of the Heads of Departments, whose zealous co-operation in the work of administration I gratefully acknowledge, will be laid before you in due course.

## ADDRESS TO AN INDUSTRIAL NEGRO SCHOOL.

BY W. H. COUNCILL

No three hundred years of human history have presented such wonderful evolutions as the three hundred years of Negro American history. Four millions of industrious Christians were evolved in the South from four million savages.

From four millions of penniless Negroes have evolved in thirty-nine years ten millions of citizens worth a billion dollars, right in the land of their bondage. From eight million white slave-holders have evolved fifteen million white tax-payers, who support churches and schools for their former slaves. The contribution to Negro education and religion, in proportion to the ability of the South, exceeds that of any other section of the country. The North, East, and West, with unlimited resources, have had a hundred years of almost unbroken prosperity. The South has been the scene of conflicts. Vast armies have thundered over her and wasted her life. Her whole social and commercial fabric was destroyed. Yet out of this wreck she has crawled, and with the new order of things promises more excellent development.

Our slave plantations have been turned into industrial schools for the old slaves, masters' old mansions turned into colleges for the slaves, and old slaves are presidents of these colleges. Normal, which I have the honor to represent, was once a famous inn and race track. There stood the distillery. There stood the grog shop. There stood the auction block, whereupon the Negro was sold. To-day it is one of the largest Negro collegiate and industrial schools in the world, and every man on its board of trustees was a commissioned officer in the Confederate army.

The prophet has said, "The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined." All this has taken place in my day in the South.

Thus, while all the outside world discusses solution, the glorious old South goes from one triumph to another in the process of evolution in thought and industry. This is our work in the South. By it the law of love shall reign supreme in all the land, and gentle peace shall come to abide forever in the Negro cabin, in the white man's mansion.

Whatever lifts up the white race in the South must lift up the Negro race. Breathe into the white boys and girls of the South intelligence, justice, truth, mercy, and industry, and the Negro will be benefitted. Nothing has ever been in my way but ignorance, either on my own part, or the part of the other man. There is but one superiority, and that is the superiority of virtue. That man is superior who does the superior thing to lift mankind to superior conditions.

I came through the Richmond slave pen to this platform upon which I stand. I do not regret the hard struggles of my life and the bitter experiences necessary to my growth, for, after all, adversity tests and develops man. Let us all who toil and struggle take heart and labor on. Let us be concerned about only one thing, and that is how to be a useful and helpful man in the world. When hungry and weary, darkness all around me, naked and bare, in the midst of these trials, when a small boy, I walked forth one night, my eyes turned toward the stars in the heaven, my only witnesses; with tears flowing down my black cheeks, my little hand upraised, I promised God that if He would help me to be a man, I would try to make conditions more favorable for all other little boys and girls in the world. It was a great promise, but I have tried to keep it, without regard to race or colour. I know no better way to show my love to God than to serve my fellowman.

Races in superior condition by their own measurements, set up standards for all other people. These standards they maintain and force upon weaker races by ridicule, abuse, misrepresentation, or the sword. Even the good Shakespeare dared not strike direct at the corruption of the Elizabethan court. He digs up an unnatural being who had been dead a hundred years that Lord Burleigh might see

himself in Richard III. When he would reform his own land and rid it of certain vices, he goes to the despised Jew for the Shylocks of England. It seems difficult for strong races to do justice to weaker ones. Each race must write its own history and interpret its own aspirations.

The Negro is often vastly different from what he is represented to be. There are two widely different standpoints from which this much ignorantly discussed and often badly abused people are viewed—the point of view of the over-ardent friend, and the point of view of the malignant enemy. Both are dangerous. One prepares the public mind to expect too much of the Negro. The other prepares the public to cry: “There is a nigger! Hit him! Kill him!” There are few men who post themselves before speaking or writing on the so-called Negro question.

The Negro suffers by the ignorance of men who talk and write about him without studying him. I cannot for a moment, entertain the doctrine of native racial superiority. I could have no respect for a God who would make races inferior and then hold them equal to the superior races in moral accountability. The Anglo-Saxon has raised itself to superior condition. He deserves the credit. He has centuries of struggles, barbarous practices, imitation of other races, civilizing influences behind him. No people have been greater imitators. He has copied from all ages and all lands, and everywhere from despised races. He got his religion from the Jew, his chemistry and geometry from the copper-colored Egyptian, his arithmetic and algebra from the black Arab, his paper, gunpowder, and printing from the yellow race.

The growth of “a nation in a nation” in the South is marvellous. The attempt to unrace either, to harmonize their varying natural characteristics, has been as unreasonable as to alter any other natural irresistible forces. To change the nature of a people means to kill that people. To help it develop in its own sphere of usefulness “after its kind” means life. We have in the South two distinct, widely varying races. They differ in everything that makes up social life, just as other races differ in their social make-up.

These distinct characteristics cannot be changed. Any attempt to alter them fails and produces harm. In their industrial life there is no need of friction, no need of racial antagonism. The Negro may prosper; the white man may prosper. No man should fail. Let the strong white man do justice, North and South, to the Negro and to all weaker peoples—justice everywhere.

It is now unpopular to speak for higher education. But no common grade of mind produces the achievements in art, science, and literature which welcomed the twentieth century. Babylon stood upon the shoulders of achievements of earlier centuries. Greece stood upon the shoulders of Babylonian learning. Rome stood on the shoulders of Greek culture, there holding aloft a torch which has thrown its light across twenty centuries, generating activities which have burst forth into the radiant glories of our own times. No common grade of mind produced the thinkers and inventors who have blessed the human race. Brain must underlie everything in the world. Mind is the fulcrum upon which the industrial lever rests that moves the universe. I set no limitations upon mind attainment. I limit learning to no class, no profession. I would pour into the souls of the blacksmith and carpenter, farmer and merchant, "the man with the hoe," the cook and chambermaid, into all of God's creatures everything that is possible for man to know. I would sweeten toil by learning. I would bring peace to society by Christian culture. I would drive out strikes, mobs, riots and bloodshed by the exaltation of the God in man. I would spiritualize matter. I would not materialize man. I would lift up matter. I would not cast down man. I would not tear down a single mountain, but I would raise every valley to the elevation of the highest peak on earth.

It is charged that the colléges, academies, seminaries, normal and industrial schools scattered over the South since the war, have not made the Negro better. If that is so, it is unwise to dedicate another building to the education of the Negro. But the charge is not true. Crime is not committed because of education, but because of the lack

of the proper kind of education. Negro criminals are of the most illiterate, stupid, and besotted element. They come from among that class which has not yet been reached by the process of education and true civilization. The white South has acted admirably; the North has given grandly; the Negro has done well for himself; yet there still hovers over us a black cloud of ignorance which cannot be removed by disfranchising the Negro, nor by any injustice or oppression. This nation must soon or late adopt measures to lift up its ignorant masses.

The Negro criminal element (census 1890) is about 33 to 10,000 of the Negro population, or 24,272 for the whole race in the United States. It is admitted by all that 40 per cent. of Negro illiteracy has been wiped out since freedom, or 2,800,000 Negroes out of 7,000,000 have learned to read and write. Of the 24,272 Negro criminals, 54.13 per cent.; or 13,138, can neither read nor write; so in 2,800,000 Negroes who can read and write, there 11,134 criminals, according to government statistics kept by the men who make, construe, and execute all laws in this country. Do these statistics justify the assertion, born of ignorance and often promulgated by prejudice, that education is injuring the Negro and ruining this country?

There is much said about the kind of education needed for developing races. I have long since been convinced that it is not so much what kind of education we get, but what we do with that education. Any education, whether purely literary or industrial, which is not useful in bringing in good feeling among all classes, and prosperity to the nation, should be discarded. The spirit which underlies an education means everything. There is something higher than college and workshop. All education, all training should tend to inculcate a proper idea of racial development in its own sphere—the proper relations of the races—love and friendship for all mankind. Without this spirit, the highest industrial or literary training will breed hatred, strife, and death. No education or training should be given simply to struggle against or compete with our neighbor, but

to labor with him for the common good. Then will race conflicts, labor disorders, strikes, and riots cease.

A few disturbances and outbreaks in the South shows the wonderful organic forces in the South. We have there ten millions of Negroes, and fifteen millions of whites, and yet we have probably in the whole South, only one Negro and one white man in ten thousand who clash. The other 9,999 rub against one another every hour of the day, in every walk of life, transact their business, and go their way in perfect friendship. These peaceful relations of the 9,999 give a bolder prominence to the one exception which is held up by enemies as a general rule.

The love and attachment between the races of the South are more than wonderful when we consider the untiring efforts of busy and meddlesome enemies seeking to scatter seeds of discord and break up our peace. We 9,999 will stand firmly for good-will and happiness of both races in the South. No enemy shall take that one sinner in ten thousand and disrupt and tear us asunder. We have labored side by side for centuries, and have never harmed each other. This good conduct of the Negro justifies the sympathy and aid which kind Northern friends have lavished upon him in the past, and is a guarantee that a continuation of Northern aid and sympathy will not be misapplied.

It is no exaggeration to say that not one white man in a hundred has studied the better side of Negro life. Ninety-nine out of every hundred notices that appear in the public press deal with the evil side of Negro life. The American white man has little conception of the real progress made by the Negro in the last forty years. He sees the shiftless dudes and criminal Negro, but rarely stops to note that intelligent, industrious, sober, earnest law-abiding, and God-fearing army of Negroes, 3,000,000 strong, who are forging their way, step by step, onward in the face of slander and attempted detraction to respectable citizenship and recognition in the world. The men who know the Negro, and who have studied him from contact with his better life, are the substantial business men of the country, who are always willing to testify to the worth of my people.

More cotton is exported from the United States than any other one article, or from any other country. In the last ten years 30,000,000,000 pounds of cotton, valued at \$2,250,000,000, have been exported. The United States produces more cotton than all the balance of the world.

The cotton manufacturers of Great Britain, Germany, France, Belgium, and Italy depend upon our cotton exports. Ten years ago \$254,000,000 were invested in cotton manufacturing, employing 221,585 operatives who received for wages \$67,489,000 per annum. The South produced from 1880 to 1890, 620,000,000 bushels of corn, 73,000,000 bushels of wheat, and 97,000,000 bushels of oats. Negroes perform four-fifths of the labour of the South. Therefore, their share of the average annual production of corn, wheat, oats and cotton was \$431,320,000 per annum. The entire cotton average of the South would form an area of 40,000 square miles. Negro labour cultivates 32,000 square miles of this space. One negro in every hundred who can read and write is engaged in teaching, preaching, and the other professional work. This is what the records tell.

Does this show that the educated Negro is the criminal Negro, that all educated Negroes go into the professions, and that education unfits the Negro for labour? Two million, nine hundred and fifty thousand Negroes who can read and write are working every day in all grades of labour. Are not our virtues minimized and our sins magnified? Do not these facts show forth the Negro's contribution in the industry of the whole world in a manner that should receive the recognition and admiration of all good people?

The one-room Negro cabins of the South are held up to ridicule as if they contain all the poverty and sin in the land. Civilization depends more upon what goes on in the one-room cabin than upon the one-room cabin itself. There are millions of honest, industrious, virtuous Negroes in the one-room cabins of the South. The Negro in his one-room cabin, chinked and daubed, white-washed, clean little yard, his pig sty and cow pen near by, chicken coop, cotton field, corn fields, his melons, and yams in season, is many times

happier than the millions who live in hot one-room of tenement houses with miserable surroundings in the large cities of the North. Give the one-room-cabin Negro time, and he will astonish the civilized world in home-building. Even now impartial investigation of the home life of the better element of Negroes would astonish the people who have not kept up with Negro development in this country. It is the most remarkable development of Negro life since the wars in mental culture as well as physical comforts.

Any coward can oppress a people, can be unfair, but it takes a brave man to treat all men, of whatever race and condition, fairly and justly. Any other ideals, any other treatment of men, transmits to posterity a race of moral weaklings and cowards. Teach every boy and girl that the salvation of life, the salvation of everything in the world, is the glorious end of education and duty. I would rather see every Negro of the ten million in this country driven into the Gulf of Mexico and sink beneath its waters with spotless souls than to live with the blood of human beings, with the blood of another race, dropping from victorious daggers in Negro hands.

Somehow or other, I have great faith in the final outcome of truth and justice. I think much of the misrepresentation and downright persecution put upon my people in many parts of this country are simply the dark hours before the break of day. These things are incident to the rise and progress of all people whom God has tested to prove their fitness for continued existence.

As pressure makes steam, as friction develops fire, so hardships bring forward manhood. No Judas, no betrayal. No betrayal, no humiliating trial. No humiliating trial, no conviction. No conviction, no cross. No cross, no Christ. No Christ, no Christianity to bless the world.

It would be folly to expect a people, any more than an individual, to rise to honour, dignity, and usefulness in the world without running the rapids of prejudice on the part of races in superior conditions. But right has always triumphed, and it will continue to triumph. All public senti-

ment, all legislative enactments and customs established through prejudice, detrimental to weaker races, and which are wrong will be reversed. Hard work, patience, peace and good will to all men on the part of the Negro will overcome all opposition. Prejudice must give way before right and intelligence, as the dark shadows are chased away by the sun. Justice and truth are eternal. Injustice and wrong must go down.

Some years ago, in the City of Montgomery, Ala., an old aunt was walking down the street from the capital. A gust of wind swept her bandanna from her head out into the sands of the avenue. An Anglo-Saxon gentleman recovered the handkerchief, and presented it in the most courtly manner to that old Negro woman. That gallant man was Thomas G. Jones, then governor of Alabama. I am not afraid of a people who can produce men like that. This is only reciprocal kindness, for every great white man, and white woman of the South were taught patience, love, and politeness by the thousands of black mammys and uncles scattered throughout the South for two hundred years, which peculiar conditions produced a manhood and womanhood, both white and black, unlike any other manhood and womanhood in the world.

If I were to scale the gamut of history and pluck from the diadem of the world's honour its brightest gems of virtue, I could present to you no higher example of womanly integrity than is found in the white woman of the South. Were it not for her, Southern society would be "confusion worst confounded." It would be pandemonium in riot. She is loyal to her race. She admits to her embrace no other. She stands like a "rock in a weary land," maintaining the purity of her race in the South as far as she can. I am glad to be able to say that the educated element of my race has no desire for what is known as social equality. The educated Negro desires the continued identity of his own race, and seeks to adorn, dignify, and exalt his own social circles to accommodate his most extravagant social ambition. It is the ignorant Negro who feels that the solution of the race problem means equality of the races. The edu-

cated Negro is satisfied with the equality of virtue and a chance to be a man in his own sphere.

The Negro woman is, indeed, an uncrowned queen in adversity, and lifts her hand far above abuse, slander, and insult as the lofty mountain peaks kissed by the pure airs of heaven tower above the swamps and marshes which lie at their base.

Our female element, under mother influence, attends school and church, eschews the brothel, stays at home and works, and, to our shame, is the backbone of the Negro race to-day. Were it not for the Negro woman, the outlook would be dark. I am aware of the breadth of my speech when I say that the world has never furnished a higher womanhood under like conditions than the Negro woman of the South. With strong appetites and passions, penniless, often houseless, practically left to shift alone amidst debasing influences in the race and out, exposed everywhere, stumbling, falling, rising, fleeing, she goes on washing, cooking, plowing, sowing, reaping, educating her children, building the cottage, erecting churches and schools, often supporting husband and son. This black woman deserves the admiration of all the world.

But has the Negro no claim upon the American Government? Is there a section which has not felt the warm breath of his loyalty? Is there a section which has not been bathed in the sweat of his brow? Is there a section that has not felt the lifting-up influence of his toil? Is there a decade in history, or a spot on its surface which has not been hallowed by his blood? Has the East ever called when he did not answer? It was Crispus Attucks, a Negro, who was the first to lay down his life in the Revolutionary war. Has the South ever called when he did not answer? Was he not with Jackson at New Orleans? Did he not there pile up the cotton bales which protected the Americans from British lead? Has the North ever called when he did not answer? Although he did not follow Nat Turner; although he spurned the entreaties of John Brown to rise and slay innocent women and children, still when he had a legal opportunity he

marched two hundred thousand strong beneath the Stars and Stripes, for his own freedom and the perpetuation of the Union. Has the whole nation ever called when he did not answer? It was the Tenth Cavalry under gallant Wheeler, which planted the American standard on the heights of San Juan, crushed out the Spanish empire, changed the map of the world, and made the crowned heads of all nations seek our government. True through it all, brave through it all, as was great Toussaint L'Ouverture, who provided for the safety of his master's family, then whipped the best drilled soldiers of the world, gained the freedom of his people and the independence of his beloved isles. What else is needed to establish the Negro's title to participate in the enjoyment of the rights and liberties of this great country?

I know of no good element in the human character which is not found in the Negro race. Indeed, the Negro has been placed under greater strains of conscience and taxed more severely in honour and integrity than any other race known to history. The South is wild in its praises of Negro fidelity in the days when it was prostrate in civil strife, and its defenseless women and children committed to the care of the Negro. Is there a single case of treachery or infidelity recorded against us? The Northern soldier could always trust his life in the hands of a Negro wherever found. Is there a single case of treachery or infidelity recorded against us by the North? The faithful Negro would defend and feed "Old Mistress," hide the cattle, food, and valuables in the hollows and in the thickets, and then pilot the Northern army by these hidden goods safely through the mountains out of danger. There was a struggle between his sense of honour and his desire for freedom. He would rather have remained in bondage to this very hour than to have violated his sacred honour. Was ever human nature so taxed before? Do the pages of history record greater fidelity and heroism? Those same noble traits of character are in the Negro to-day; but some men will not see them.

The world's monuments tell the story of human struggle.

Where man has shed most tears and moistened the earth with his blood, there the monuments have their foundations deepest. Where man has toiled and struggled for man, there the foundations of the monuments are broadest. Where man has fought fiercest in the realm of mind, there he has conquered most and there the monuments rear their heads highest. My race has built a monument which time cannot efface. As long as man loves true liberty, as long as the spirit of justice finds lodgment in the human breast, as long as the virtues of fidelity and patience live among men, so long will the memory of the Negro race in America live. All efforts to discount or wipe out our glorious record will only brighten it, and cause it to reflect its refulgent glories far away across the ages to come.

Nothing is immortal but the mind. Nothing survives but spirit. Nothing triumphs but soul. The Jewish people are the fittest people in the annals of man. They alone live. All others die. All nations, whether ancient or modern, have been broken and shattered in proportion to the intensity with which they have thrown themselves against these people. Oppress them, they increase. Persecute them, they flourish. Discriminate against them, they grow rich. They go right along growing stronger by the cruelty of their enemies. Babylon carried them into captivity. The Jew is here. Where is Babylon? Egypt beat them with many stripes while they built their gigantic pyramids and her enigmatical sphinx. The Jews are here, the pyramid and sphinx which they built are here. Where is Egypt? Rome whipped the Colosseum out of their muscles. The Colosseum is here. The Jews are here. Where is bloody Rome? Such will be the history of spiritual races unto the end. The Negro is a spiritual race.

The solution of the race problem does not depend upon votes. Houses and lands cannot solve it. Wealth and all the power, ease, and comfort which it brings may aggravate it. The race question can be settled only by each race understanding its relation to the other. The solution of the race question does not mean social equality between the races, but it does mean fair treatment of races in in-

ferior condition by races in superior condition. The solution of the problem does not mean the triumph of one race over another. It does not mean the measuring of industrial and literary capacities. It does not mean comparison of racial possibilities, but it does mean peace and mutual helpfulness among the races. If this is not the result of discussion and present educational effect, our civilization is a failure and our Christianity a farce.

It is said we have no history. Take Egypt from us, if you please. We give up Hannibal. We will not remember noble Attucks. Wipe from history's page great Toussaint L'Ouverture and grand Douglass, and still the Negro has done enough in the last forty years to give him creditable standing in the society of races, and to place his name in letters of gold across the azure blue above. Although we may be considered the baby race in civilization, we have answered every test which your highest civilization has applied. In science, in art, in literature, your best critics give us good standing. In invention your own records give us credit. In music and song you say we lead the world. In oratory you place us with your best. In industrial walks we have piled up a billion dollars for ourselves and billions for you in thirty-nine years. In the military your government records place us first. In Christian fervor and generosity we have taught the world lessons of self-denial, patience, and love transcendently beautiful and glorious. And it doth not yet appear what we shall be. We shall light up our wonderful imagination and emotion by the lamp of culture, turn our imagination into mechanical and philosophical invention, turn our deep emotion into music and poetry, turn our constant stream of feeling into painting and sculptuary. We would send wonder and amazement through the scientific and literary world. There are more inventions to be thought out, higher classes of forces yet undiscovered to be harnessed to appliances; more worlds to be discovered and dissected—more of God to be brought down to man. If the Negro is true to himself he may be God's instrument to bring it all about. God does not pay large prices for small things. Two millions of men did not meet

forty years ago upon the battlefield, bankrupt the nation, and redden the earth with their blood for nothing. God is helping the Negro to rise in the world.—*The Freeman*.

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### THE NATIVE PROBLEM.

REV. J. H. REED, D. D., VICE-PRESIDENT, COLLEGE OF WEST AFRICA.

Just at this time, the most prominent question among the various governments owning territory in Africa is what is known as the "Native Question." This is a problem as to what part the natives shall take in the government of the Protectorates of English, German and French Colonies. It is a time when traders by the thousands are pouring into these possessions, thus making it more difficult for missionary enterprise and aggressiveness. These governments are sending into the territory a hundred traders for every one missionary sent out by the Protestant churches of all denominations. It verifies the Master's declaration that "The children of this world are wiser in their generation than the children of light." Thus the natives are being *merchandized* rather than *Christianized*. But in order to redeem Africa and turn back this tide of materialistic onset that sweeps over the Continent, the Church must awake to the duty of the hour and give our missionary bishops the world-wide command to "go forward" and plant mission stations over which shall float the banner of Jesus and the cross. We cannot measure the possibilities of this mighty field by dollars and cents, but rather by the eternal destiny of two hundred million immortal souls. This vast field needs workers. Not inexperienced adventurers who go for the novelty of world sight-seeing, but men and women from our home field who have stood behind the guns in mighty battles for Christ, and heard the Macedonian cry: Come over and help us. Such men, obedient to the heavenly wisdom, will tell mightily for God and the race of Africa.

It seems almost preposterous to say that there are *Racial Difficulties* in a country of multiplied millions of blacks.

This is nevertheless true. It must be remembered that the entire Continent, with the exception of Liberia, is owned by the English, French, German and Spanish governments. These different nations are confronted with the same problem of self-government for the natives, to which reference was made above, as that which taxes the best American statesmanship touching the distant possessions of the United States. Here is the real battle-ground upon which the redemption of Africa *must* and *will* be fought. Some racial difficulties have already arisen concerning missionary operations in South Africa. From this break between missionary and government officials under the English Protectorates, it seems that henceforth mission workers must be subject to the government in this section. Should this obtain in South Africa, it would doubtless be the rule adopted by all other nationalities in their various Protectorates. Thus one can very readily see the hindrances to all missionary enterprise under such a system. It would put the church under the constant surveillance and control of the State, practically developing a *State religion*, a thing so objectionable to Protestant Christianity.

This question arose out of the oft-repeated dictum on this Continent: "Africa for the Africans," thereby intensifying the racial affinity between the whites of the colonies as well as bringing about racial antipathy between the native blacks and the European whites. A correspondent of *The African World*, the leading magazine of African thought, published at London, writing on "The Black Man's Limitations," in April number, page 480, speaks as follows:

"Wherever the black race has been left to govern itself, ostensibly on civilized lines—whether in Hayti, San Domingo, or Liberia—the result has been discouraging to the last degree. It has shown the Negro to be utterly incapable of self-government, as the white man understands it, and has provided an unmistakable warning against any attempt at experimenting with self-government for the natives in our West Coast, or any other colonies. \* \* \* They will be protected from oppression and enabled to enjoy the fullest intellectual, religious, commercial and industrial free-

dom; but they cannot and will not be allowed to govern." The above remarks will not sound strange to the American Negro, but they really seem to be the voice of race prejudice crying in the wilderness when coming from this "Dark Continent."

How widespread is this sentiment remains to be seen through subsequent events. It indicates, however, the trend of colonial thought and clearly sets forth the truth of *racial difficulties*. This is simply one of the mighty revolutionary movements now going on upon this Continent. Here are the natives hemmed in by surrounding and contiguous nationalities who own the virgin soil with all of the abundant natural resources which must be developed in God's time and providence. This presents another fact that the Anglo-Saxon races have been given another opportunity to work out the Divine will in the Development of the darker races of the world. In the same magazine above mentioned, page 418, is an editorial under the caption, "South African Natives and Land." This is an editorial upon a recent judgment rendered by the Transvaal High Court of Pretoria, a ruling which grants the natives to purchase and hold land the same as the white man. Upon this judgment the editor writes as follows: "At first sight this may seem fair enough. It may be argued with some show of reason that a man, whether white or black, is surely entitled to obtain whatever he can come by honestly, and that if a native can pay his way he has as much right as the white man to spend his money as, and on what, he pleases, whether it be on land, or cattle, or a loaf of bread. But those who are acquainted with the native and the land tenure system in South Africa know the practical objections to this theory. To give the native the right to buy whatever land he pleases does not create a condition of equality between him and the white man, it places the white man distinctly at a disadvantage, because while it throws the whole of South Africa open to the native for purchasing purposes, it leaves the white man still under the disability of not being able to touch an acre of some of the finest agricultural land in the country. \* \* If this condition of things is to be pre-

served, common fairness demands that the white man in his legitimate territory should be safeguarded from the encroachments of the natives."

Here is a problem involving *rights* of two distinct peoples—a question of racial possessions. To know the history of territorial acquisitions is to realize what mighty transformations, adjustments and readjustments must take place before a definite solution can be reached in this land problem.

In the final analysis, all of these things have their influence upon missionary work in Africa. The establishment of permanent systems of government by these European nationalities upon a basis that will preserve their rights in preempted territory will bring about a series of conflicting international interests that will hinder greatly in the Christian civilization of the natives. But God rules and holds the future destiny of this mighty continent in the plan and purposes of His Allwise providences. While these discussions and counter-discussions agitate the public mind, they forecast the coming of Christ's Kingdom in fulfilment of prophecy: "I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possessions."

From point of natural resources Africa is without contradiction the richest continent that lifts its head above the sea. Her vast wealth lies sleeping beneath the swift heels of the Aborigines. Thousands of coolies are being transported into the mining regions. The "Gold Coast" is occupied by European capitalists. The twelfth annual report of the "Randfontein Gold Mining Company" showed that this company alone owned property, machinery plants, live stock, etc., to the amount of £8,654,457, equivalent in United States currency to \$41,541,393.60. This is only one of the industries. The finest granite in the world simply remains hoary and moss covered awaiting the sons of industry who must come to build up a system of modern public improvements. African forests abound with the best wood on the globe. Sawmills and tramways cry to be put into operation. Butternuts, cocoanuts, bananas, guava, paupau,

bread fruit, palm oil, palm butter, are some of the natural productions. Here is the land of promise—a wasted continent—where the future religious, moral, social, industrial, educational and political civilization of two hundred millions of the Hamitic race is to be worked out. Whose work is this? Shall it be left to adventurers and explorers who seek self-honor rather than the redemption of these millions? No! A thousand times no! The clock of God strikes the hour! These commotions among the nations are but the upheavals which usually precede mighty formations of social, civil and political order. Who knows but that the American Negro has come to the Kingdom for such a time as this. There is to be an African civilization. It must come by the very nature of things on the continent. It seems that God has held in reserve this fruitful land as the arena upon which the darker races can work out a racial destiny in the complete development of their highest possibilities. This is evident despite the fact that European nations hold an entire continental protectorate.

What then is the relation of the American Negro to this continent? This is a question that must be answered by sober judgment rather than rash passion. First of all, every wholesale scheme of emigration at this time is a delusion. Africa is not ready to receive the ten million Negro population of America, nor are these ten millions prepared for Africa. The imperative need at present is a class of pioneers who will come fully prepared *financially*, morally and *religiously*, to develop the wasted industrial resources of the country. Men and women of the hardy Huguenot, Cavillier and Puritan type, who laid the foundation of American civilization. The vast jungles are to be penetrated by the pioneer settler. Hence, there should come the best and most skilled farmers, mechanics, artisans, and handicraftsmen to fell the forests, cut roadways, build modern villages, construct bridges, and make the waste desert blossom as the rose. There should come the best physicians backed by strong accumulated capital in the home land, who can study carefully the many tropical diseases and by their skilled practice, decrease the enormous

death rate of helpless victims, thus rendering the truest missionary service. The best pharmacists should appear upon the scene in order that carefully compounded prescriptions can be filled in the treatment of tropical diseases. In fact, Africa needs the *best American Negro*. Nothing can be accomplished by the wild goose chase of seeking freedom without toil.

Here the race question must be solved. The race is not in America but in Africa. When the status of these millions has been determined then also will have been the solution of the problem of that small fraction in America. But we must be sure without any high-sounding, oft-repeated phraseology that this continent, in God's own time, is to be the future home of the Negro race. He is adapted to the climate; he is indigenous to the soil; he has here plenty of room where he can reach out and mould a new Africa. The European must always find his habitat in the temperate zones; Western civilization in its Anglo-Saxon aggressiveness and racial conflicts will never assimilate the black man as a political factor, nor stop to consider his sociological development as worthy of notice in national life. There can never be any special reservation distinctly prepared for the American Negro similar to that of the American Indian, who has died out. The Negro is a prolific race; he must either be absorbed by amalgamation, corrupted to the core by racial miscegnation or eliminated as a whole from the body politic. The latter seems evident. What then? Let the pioneers stem the flood and lay the cornerstone of African civilization broad and deep upon the principles of Jesus and the Cross. The scheme of Providence is working. The transportation of twenty blacks to the West means the retransportation of millions for God and home and fatherland in the centuries yet to come. Just as "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads," so the exiled remnant of the Hamitic race shall return and come to Africa with redemptive power to work out its God-appointed mission. But as to this let none grow faint-hearted because these things do not occur in a generation.

The minute hand upon the dial of Divine progress marks a thousand years, the hour hand marks eternity; so let the race and the Church wait patiently on the Lord.—*South-Western Christian Advocate*.

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## FACTS ABOUT NEGROES.

*Statements Established by the Census Bureau.*

BY WILLIAM E. CURTIS.

We are all apt to say and hear more about the faults of our fellow-men than about their virtues. It is a universal rule to overlook the good that people do and condemn the evil. A scandal is repeated fifty times where a compliment is repeated twice.

These remarks apply particularly to the attitude of the whites toward the colored population of the South. The almost unanimous testimony of the white population is that the colored people are deteriorating physically, morally, industrially and in every other respect, and that only about one in three negroes is improving his material condition and doing credit to himself.

Visitors to the South are told that the negro race is losing its vitality and physical vigor; that both men and women are afflicted with loathsome diseases, and that they are becoming degenerate and the race is slowly dying out. Planters tell shocking tales of the vices and depravity of their hands, which indicate that the negroes are relapsing into barbarism, as they have done in certain parts of Haiti and Santo Domingo.

While the ratio of increase among the colored people has not been as rapid as it was before the war, or as rapid as among the whites, nevertheless, during the last twenty years it has been 33.1 per cent., which is healthful and normal. This ratio would have been much larger but for the excessive mortality among infants in the larger cities, owing to neglect, improper food and defective sanitary conditions.

Among adult negroes the number that live to an advanced

age is very large. For example, 5,293 were reported in the last census as between ninety and ninety-four years of age, 2,439 between ninety-five and ninety-nine years and 2,553 as 100 years of age and over. The vital statistics show that the average age at death is quite as high as it ever has been. In 1900 it was 19.4 years, while that of the whites was 23.4 years. This is an improvement of 1.4 per cent. among the negroes during the last ten years, which may be accounted for by a diminished mortality among children.

These statistics are taken from Bulletin No. 8 of the Census Bureau, published about a year ago, which relates to the negro race exclusively. It is a compilation of facts and figures returned by the enumerators of the twelfth census, prepared by Mr. W. C. Hunt, chief statistician; Prof. W. F. Wilcox of Cornell University; Prof. W. E. B. Du Bois, of Atlanta University and other experts of the census office. The information was obtained by white enumerators, three-fourths of whom were democrats, and thus may be considered impartial. This volume is of especial importance and significance, because it upsets several popular theories and contradicts statements habitually made by the highest authorities in the South concerning the condition of the negro race.

The following table shows the number of negroes in each of the Southern States and their percentage of the total population:

|                           | Negroes.  | P'ctage. |
|---------------------------|-----------|----------|
| Mississippi .....         | 907,630   | 58.5     |
| South Carolina .....      | 782,321   | 58.4     |
| Louisiana .....           | 650,804   | 47.1     |
| Georgia .....             | 1,034,813 | 46.7     |
| Alabama .....             | 827,307   | 45.2     |
| Florida .....             | 230,730   | 43.7     |
| Virginia .....            | 660,722   | 35.6     |
| North Carolina .....      | 624,469   | 33.0     |
| District of Columbia..... | 86,702    | 31.1     |
| Arkansas .....            | 366,856   | 28.0     |
| Tennessee .....           | 480,243   | 23.8     |
| Texas .....               | 620,722   | 20.4     |
| Maryland .....            | 235,064   | 19.8     |
| Delaware .....            | 30,697    | 16.6     |
| Kentucky .....            | 284,706   | 13.3     |

Washington has the largest negro population of any city in the country—86,702—and the other cities named have more than 20,000 negro populations:

|                    |        |
|--------------------|--------|
| Washington .....   | 86,702 |
| Baltimore .....    | 79,258 |
| New Orleans .....  | 77,714 |
| Philadelphia ..... | 62,613 |
| New York .....     | 60,666 |
| Memphis .....      | 49,910 |
| Louisville .....   | 39,139 |
| Atlanta .....      | 35,727 |
| St. Louis .....    | 35,516 |
| Richmond .....     | 32,230 |
| Charleston .....   | 31,522 |
| Chicago .....      | 30,150 |
| Nashville .....    | 30,044 |
| Savannah .....     | 28,090 |
| Norfolk .....      | 20,230 |

There are seventy-two cities in the country in which negroes constitute more than half the population, and one (Beaufort, S. C.) has 78.3 per cent. of blacks. The largest proportion of negroes is found in Washington and Laflore counties, Miss.; Phillips and Jefferson counties, Ark., and some of the Louisiana parishes.

It is the almost universal belief throughout the South that the negroes are deserting the plantations and flocking to the cities, where they live lives of idleness and vice and many of them drift into crime. This may be so in spots, but taking the entire Southern States together the returns of the census enumerators do not justify such a statement. It is true that the negro population is increasing most rapidly in the larger cities, both North and South, and that the most rapid increase is found in the North. But there has been no falling off in the population of the country districts. On the contrary, there was an increase of 13.7 per cent. in the negro population in the rural districts from 1890 to 1900, while that of the white rural population was only 12.4 per cent. The increase of the colored population in the cities during the same time was 35.2 per cent. and that of the whites 35.7 per cent.; so that it may be said that the

white people are drifting from the country to the cities more rapidly than the negroes. In 1900, 17.0 per cent. of the colored population, or 1,336,796 lived in cities, and 6,558,173, or 83.0 per cent., lived in the country. During the ten years from 1890 to 1900 the negro population of cities increased 329,302 and the country population increased 933,090.

Nor is it true, taking the South all together, that the negroes are leaving the plantations, although you hear that complaint everywhere. I have mentioned it repeatedly in this series of letters, and it must be true in certain localities. Otherwise the planters would not be sending to Mexico, to the Italian colonies of the cities and to the white mountain settlements for labor. But, at the same time, the census returns show that while the increase of the colored population was only 17.2 per cent., including men, women and infants, 22.3 per cent. more colored men were employed upon plantations in the Southern States in 1900 than in 1890, and that the number of negroes cultivating farms on their own account increased 31.1 per cent. It should be considered that, while the increase in agricultural laborers and farmers refers to adult men only, all ages and sexes are included in the increase of population.

The census returns also contradict the general impression that the city population are lazy and waste their time in idleness. I have heard the best friends of the race lament this fact and have seen evidences of it in various cities—almost everywhere—and doubtless it is true to a large extent. But the census reports show that the ground for such complaint is more apparent than actual. You see crowds of negro loafers on the streets everywhere in the South; they are always hanging about the railway stations; but perhaps we might remember that we have little opportunity of seeing the industrious portion of the population, while the idle ones are always in evidence.

The census returns show a slight gain in the percentage of negroes in the South engaged in gainful occupations, and it is significant that the increase is much more rapid than among the whites of that section. The number of white

breadwinners per 1,000 of population in the South increased but 20 in ten years, while the number of negroes increased 45. Twenty-seven occupations are given. There was a falling off only in the number of negro carpenters, joiners, blacksmiths, housekeepers and stewards. It should be said that there was a decrease in the number of white carpenters and joiners also.

As I stated before, the increase of 17.2 per cent. in negro population embraces all ages and both sexes, which fact should be taken into consideration in connection with the statistics showing the increase in the various occupations, because the latter represent only adult men. The increase in the number of draymen and hackmen from 1890 to 1900 was 50 per cent.; steam railroad employes, 16 per cent. miners and quarrymen, 118 per cent.; iron and steel workers, 97 per cent.; engineers and firemen, 65 per cent.; porters and helpers in stores, 48 per cent.; bricklayers and masons, 14 per cent., and ordinary laborers, 60.2 per cent. There was a remarkably small increase in the number of negro barbers—only 14.1 per cent.—while in the same period the number of white barbers increased 64 per cent.

The number of teachers and college professors of the negro race in the South shows an increase of 44.1 per cent. over the previous census, while the number of clergymen increased 26.4 per cent. The number of white teachers increased 27.7 per cent. and the number of white clergymen 20.9 per cent.

The percentage of illiterates among the negroes is slowly decreasing and fell from 57.1 of the population in 1890 to 44.5 per cent. in 1900, which may be attributed to the expansion of the public school system. At the same time the percentage of white illiterates dropped from 29.9 in 1890 to 23.2 per cent. in 1900. This indicates that a greater improvement has taken place among the colored people than among the whites. The greatest improvement has taken place in Kentucky, where the number of the colored people who cannot read nor write decreased 15.8 per cent. in ten years; Georgia comes second, then Texas, Virginia, Florida and North Carolina in order. The least improvement is

shown in Arkansas, where 10 per cent. more of the colored people could read and write in 1900 than in 1890. Louisiana, Alabama, Mississippi and South Carolina show very little gain.

One often hears that educated negroes are worthless; that there is no room in the South for colored lawyers, doctors, teachers and preachers. Yet you are told by the same people that the reason there are so few colored schools is because it is impossible to get teachers for them, and that the greatest curse of the colored race is the ignorance and immorality of their preachers. This will be admitted, reluctantly, perhaps, by the best-informed colored leaders. Every white man will tell you that the greatest need of the negro population is an educated clergy of good character and high principles. But neither the educated teachers nor the educated preachers that are needed so badly can be obtained without the educational institutions that are objected to by the white people. There is no other source of supply. Yet good men—generous, charitable, intelligent white men—deplore the ignorance of the teachers and preachers in one breath and condemn “educated niggers” in the next.

The reason for this inconsistency is plainly apparent. An educated negro is too apt to be vain of his accomplishments, and to assert himself in an offensive manner. He is not always content to cultivate “modest worth.” Too many of them assume airs and cultivate vanities that destroy confidence and lessen the respect they might otherwise command. During my limited travels I have found a number of modest, unassuming, hard-working, earnest colored preachers, teachers, doctors, lawyers, druggists and other educated men who would be a credit to any community, and have earned the respect and the confidence of a public that is naturally prejudiced against them. I have endeavored to look up the graduates of Howard University. I was furnished a list of them with their addresses by President Gordon of that institution, and although they are few in number compared with the millions of the race they represent, I have found one or two or three in every city who are living useful lives, bearing good reputations and demonstrat-

ing that there is a place in the South for educated colored men.

Not all of them, however, have been successful; but I do not think the percentage of failures among the graduates of Howard University is any higher—it is probably not so high—as among the alumni of our white colleges and universities. I have noticed in inquiring, that those who have failed have almost invariably gone into politics, have sought office, have neglected their business for political engagements and have been mixed up in bad company.

A colored man who keeps a prosperous drug store in one of the larger cities of the South, and who has a large white patronage, told of seven or eight college graduates in that city who have succeeded in mercantile or professional occupations, are making good incomes, saving their money and exercising a wholesome influence. I was also told of three or four men who are not doing so well. In each instance my informant attributed their failure to political aspirations, and remarked:

“It is easy enough for a colored man to win the respect of white people and make a good living, so long as he keeps out of politics, minds his own business and follows the advice of Booker Washington: to work hard, save your money and acquire property.”

Prof. Washington, Prof. Councill and other leaders of the negro race are continually impressing these facts upon their people, urging them to avoid politics and to build up a reputation for ability and integrity before aspiring to honors or office. They realize the weaknesses of their people; and if the whites are sincere in their desire for an improvement of the colored race they will encourage and assist them in their labors.

Everywhere in the South one hears the white people deplore the fact that the negroes are making little progress in a material sense; that very few of them are buying lands or homes or cattle or other property. It is asserted that they will not work half their time, and that when they get their pay they waste it in trifles and save nothing. Yet the most encouraging statistics concerning the negro race to be

found in the census reports, to which I referred, concern their agricultural industry and the increase of the farms and homes owned by them. It is undoubtedly true that a large proportion are shiftless and improvident, and have no idea of the value of money and the advantages of economy and thrift, but it is nevertheless true that many are making progress and accumulating property and proving themselves useful citizens.

Bishop Galloway of Mississippi, who is one of the truest and most active friends of the race, estimates that 35 per cent. of the negro population are advancing in a material sense and are improving their condition by their own efforts. Other white gentlemen with whom I have discussed the question are more liberal and estimate that 50 per cent. are making progress. This difference of opinion is easily explained. In some places the negroes are doing much better than in others. There are spots in the South where they are pushing ahead, while in other localities they are standing still or going backward, and it is a fact of striking significance that the most rapid improvement has been made in every locality where there is an agricultural and industrial training school for the young men and women of that race.

Another fact of striking significance is that wherever the ratio of illiteracy is lowest, there the largest number of negroes own their farms and homes, and as the number of schools decrease the ratio of ownership invariably grows smaller.

There has been a most encouraging increase in the ownership of farms and homes by negroes during the last ten years, but it is almost entirely confined to those States in which educational advantages have been provided for them; and from localities where schools are most numerous the most encouraging statistics concerning agricultural industry are reported.

It will surprise people to learn that one negro out of every ten, counting men, women and children, either owns a farm of his own or cultivates one on shares. Not more than one in four of this population is an adult man, hence those competent to farm number 1,639,543. The negro population of

the South is 7,922,969, and the number living in the country districts is 6,558,173. We know by the census that 746,717 farms are operated by negroes. Of these 557,174 are rented, 187,797 are owned by the negroes who work them, and 1,774 are managed by negroes on salary for white owners. This means that nearly one-half of the adult negroes in the South are operating farms.

These farms embrace 38,233,933 acres, which is an average of 51.2 acres each. A negro usually cultivates what is known as a "one-mule farm"—that is, from twenty to fifty acres—which requires only the labor of himself and his family. Nearly 75 per cent. of the farms operated by negroes are of this class; about 20 per cent. are "two-mule farms," containing between 50 and 100 acres; 8,715 have between 250 and 500 acres; 2,007 have more than 500 acres, and 486 have more than 1,000 acres.

You will notice that about one-fourth of the negro farmers in the United States work their own lands. The highest average is found in West Virginia, where 72 per cent. of the negro farmers are land owners; in Virginia 59 per cent. are owners; in Maryland, 55 per cent.; Florida and Kentucky, 48 per cent.; North Carolina and Texas, 31 per cent.; Tennessee, 27 per cent., and in the other States the percentages range from 13.7 in Georgia to 25.4 in Arkansas.

The largest proportion of tenants is found in the black belt of Mississippi and Alabama, where the land is owned in large tracts and the negroes have the least education and intelligence.

The assessed value of negro farms in 1900 was \$499,943,734; the value of the crops produced upon them during the census year was \$229,907,702; the amount paid for labor was \$8,789,792, and the amount paid for fertilizers was \$5,614,844.

The average value of the crops upon farms operated by the negroes was about \$250. One-third of them yielded an average of \$500 and one-seventh more than \$500. In proportion to area negro farms are more productive than those operated by white men. The value of the products of negro farms in 1900 was equivalent to 46 per cent. of the assessed

value of the property, while the corresponding percentage for white farmers was only 17.7 per cent. This means, however, that very little of the land owned by negroes is idle. They cultivate every acre, while a comparatively small portion of the land owned by whites is under cultivation. Negroes produce one-half of all the cotton of the South, one-third of all the rice, one-fifth of the tobacco and one-seventh of the cane sugar.

Amusing stories are told of the childish disposition of colored people to gratify their fancies, and of their ignorance of the value of money. One of the largest planters in the Yazoo valley told me that he paid out over \$8,000 to his Negro hands last year, and it was all thrown away for trifles. He said that one of his most industrious tenants bought a full set of brass musical instruments for \$160, although neither he nor any member of his family could play upon one of them. I heard of another who bought two buggies with the surplus proceeds of his crop—one for himself and one for his wife; and other instances were given of the folly exhibited by well-to-do farmers.

Another planter told me a story of one of his tenants who at the end of the season had \$614 to his credit and demanded it in silver dollars. When it was delivered to him he put in a raisin box and carried it about under his arm, showing his treasure to his friends. He then brought it back to the office of his employer to be kept safely for him. For some time thereafter he came in every day with his wife and children, and, calling for his money, would dump the coins out on a table, where the whole family would play with them as children play with blocks in a nursery. One day he came to his landlord and inquired whether the latter would let him have for next season the same land, animals, tools and supplies that he had been using, and, being assured that there need be no change in their relations, he took his box of money under his arm and disappeared. He was not seen again for a month, although there were ten or twelve bales of cotton remaining unpicked in his fields. Some weeks later the landlord received a letter from him, written at one of the landings up the Missis-

issippi River, asking for money enough to bring him and his family home. The money was sent as requested, and, when the truant returned and explained that he had spent all of his surplus in traveling. He had not gone anywhere in particular; he had not seen or learned anything; he had simply been "boat riding" and "car riding" in different directions with his entire family—sleeping in warehouses and railroad stations, picking up food as he went along, until his money was entirely exhausted. From that time until now his employer has furnished him food, clothing and other supplies, and will continue to do so until his next crop is harvested and sold. This man was described as one of the most reliable and industrious farmers, in the county, and this story as told to illustrate the childishness, improvidence and irresponsibility of the entire race.

There is no doubt that the negroes of the south waste a great deal of money in aimless traveling. They love to ride on the cars. They love the motion and the excitement, and the railway companies gratify them by sending out excursion trains that run up the road for a short distance and back again with low rates of fare. One of the most familiar anecdotes you hear in the South is of a colored man in the cotton fields who shook his fist at a passing train and shouted:

"Yo' can toot an' y' can snort, but I'se gwine to ride you next Sunday!"

This love of motion is not peculiar to the Negro race, however. You find it in all countries—in Egypt, India, China, Japan, the Philippines, Central and South America, Italy, the Balkan provinces—in fact, everywhere among the ignorant classes; and it is no doubt true that a large portion of the earnings of the Negroes in the South are wasted as described. Booker Washington, W. H. Councill, and many other leaders and teachers of the race are continually admonishing them regarding this weakness and trying to teach them the value of money, and the advantages of saving it for investments in homes, farms, and other property. The census reports show that while the fault is common, it is not universal.

There are twelve savings banks owned and operated by Negroes in the Southern States—three at Richmond, and the others at Birmingham, Vicksburg, Little Rock, Nashville, Jacksonville, Pine Bluff, Ark.; Mound Bayou, Miss.; Kingston, N. C., and Muskogee, I. T. All of these banks are prosperous and have large deposits from Negro farmers, mechanics, laborers and others. I shall try to give some detailed information concerning them in another letter. Unfortunately, the census reports do not cover the savings banks.

The 187,797 farms owned by Negroes, however, have an assessed value of \$230,000,000, an average of \$1,224 for each farm; the live stock owned by Negroes is worth \$84,936,215, and includes more than 2,000,000 cattle, 3,000,000 hogs, 600,000 horses and 500,000 mules. The value of the tools and implements owned by Negro farmers is \$8,352,975, which is good evidence that all of them have not thrown away their money.

While it is true that the colored population of the South as a mass, are not making the progress they should; while entirely too many of them are idle and shiftless and engaged in vice and crime; while they waste precious money that might be invested in homes and farms and expended in the education of their children and the betterment of their own condition—yet an examination of the census statistics show that a certain portion of them are pushing ahead much faster than their white neighbors give them credit for, and are making respectable and useful citizens. It is also true that this progress and success are due almost entirely to education, and that the school house is the anchorage that prevents the race from degenerating. Education is just as necessary for the black man and woman as for the white man and woman, and the educated colored man has a wide field of usefulness among the members of his own race as preacher, teacher and leader in the paths of usefulness. At the same time, all colored men cannot enter the professions. There is room for only a small proportion, but the race has undisputed possession of the farms and the shops of the South, and there is a great demand for

good farmers and skilled mechanics. No one can study conditions in the cotton States without coming to the irresistible conclusion that the manual training school is the key to the Negro problem.—*The Evening Star*.

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JOHN WANAMAKER'S ADDRESS BEFORE THE NATIONAL NEGRO BUSINESS LEAGUES, NEW YORK, SIXTH ANNUAL SESSION.

You do me great honor with the introduction you have given. I fear you will be disappointed if you expect an address. I came to make a visit, to see what kind of people were the coming business men of the country.

You are beginning at the best time that America has ever had. You are beginning with great friendships and great hopes for your success. You are at a moment of great responsibility because the world is watching closely every step you take to measure your capacity for citizenship and for a right to the place that you claim to walk along in the conduct of business with other men.

The very existence of this Business League bears upon its face an indictment against expectation of progress by chance, by favoritism, by sympathy. You cannot afford to stop for a single minute in longing to become the ward of the Nation, to be paid for services that you did in the war, to be considered because of any handicap that you may feel to be upon you. I believe that it has been proved that every dependence upon politics to make successful homes and successful businesses has been a disappointment. The great dream that you are to be lifted and carried has been exploded. You are like the man that was kicked by a mule. You were not quite so handsome afterward, but you have learned a great deal.

I am not going to attempt in the few minutes which your courtesy gives me, Mr. President, to speak to you about questions that you know much more about than I can tell you. But I am going to voice the deep conviction of my heart, that it is not the success or failure, it is not a

matter of race, it is not a matter of face, or a matter of place; it is a matter of grace. And the same grace of God that has given the white man a sense of what education does for him, of what character does for him, of what sympathy does for him, of what truth and honor does for him—that grace is as much yours as if by some miracle while I speak to you your faces were turned white. The good God is the father of us all. You have His grace and you can turn it off as with the button I can turn off the lights that are burning. So can I; so can you.

I remember very well when Philadelphia had among its business people splendid colored men. Their very names were a passport in any place of business where they presented the card of William Still and many others, whose names are familiar to you and to me. Age and time have changed the scene in every city, and those old business men, colored men many of them lost their businesses before they passed away. How did they lose it? I believe that they held such a reputation in the city that as I said before, the city was proud of them. They were splendid men, but they lost their business; and as an old business man I am speaking the fact: they lost their businesses because the Swiss, the Germans, and others who were American white men, did that same business better than they did it. Their color had not the least thing to do with it. If you want names and locations I can give them to you readily. But I am afraid I should speak too long should I continue.

I have learned a great deal from colored people. They were my early friends. When I had the pleasure of seeing Mr. Washington in Philadelphia, I felt quite drawn to come to look at you.

Some one handed me a card to know whether I had a printed speech. I have neither a printed speech nor an unprinted one. I must look into your faces; I must speak to you as an attorney if you came into his office and paid him a fee to give you a suggestion—to give you advice. And so in speaking to you to-day, I could but recall a service which was rendered me by a colored man when I was a boy

—a country boy. I remember Charles Thomas bringing a book to me one day, away down in the country where I lived; the name of the book was "Robinson Crusoe" and, as far as I can recollect, that was the first book that man ever gave to me. And it came from a man whose hand was black, but whose heart was white.

But I have learned something else besides this spirit of gratitude, which indeed is but a little fringe compared with the old debt.

There was a very fine old colored woman in Philadelphia that I thought a great deal of; she was old enough to be my grandmother and she did claim relationship with me. Her hair was kinky, her bonnet was old-fashioned, and old-fashioned quaker bonnet and I remember very well that at that time these little short plush capes were very fashionable in Philadelphia; they had just learned to make a cheap kind of seal skin and old Aunt Hannah would go about with her basket doing her work, she was very much in earnest about not having a cape. And so she got into several houses where they were cutting out and making these capes for the children and everybody liked her so much that she had no trouble in getting them to give her a number of scrap pieces of the goods and with the pieces thus obtained from several houses, she made a very interesting little cape. It was not the most beautiful cape in the world but it covered a good heart. She was passing along Eighth street one day; she was always very welcome at my mother's house and she told us of a certain experience she had one day when she heard some people on the street who were behind her. They seemed to be finding a great deal of amusement out of her newly made cape; she said she looked around to see who it was and saw a man and a girl. She supposed them to be man and wife (they were so happy together) and she said she walked a little slow and as they kept on talking about her new cape, having great fun, they came right up to where the old lady was and just as they passed the man turned and said, "Auntie, what is your cloak trimmed with?" To which the old lady, making the lowest bow that was possible for her to make,

said in reply: "With good manners, Sir." Old Aunt Hannah teaches us to-day that it would not be good manners for me to interrupt your business beyond the expression of my warmest interest in the start you have made.

If you go home and think because you have had this wonderful reception in our city, because of the great respect that is paid everywhere to your distinguished president, because of the growing confidence that goes justly out toward the man that has formed this league, because of the splendid partners you have brought with you—that this is the biggest part of your meeting, you will have made a serious mistake. I did not suppose that the women, your partners, were a part of your convention until I came. I am very sure that in every city there are thousands of men that will stand up and tell you that if they had taken the advice of their wives on business matters they would have saved their fortunes. But if you go back and think because of the many flattering things that surround you, if you think because of the notice that the newspapers have made of your sessions here, of the favorable comments that are everywhere spoken, of confidence that you have found the right track if you will run your train upon it, with good, sober, careful engineers, and if you have some objective to make, if you go back to get down to the hard work, each man for himself, cultivating the thing that he has begun to grow with it, then there will be a result worthy of all this time and interest and prayer that is being made for your success.

It is an old story, it may have been told here about the great ambassador at the Court of St. James, the distinguished lawyer of New York, Mr. Joseph Choate. Coming over from India a gentleman said: "What kind of a man is that Mr. Choate of yours?" "Well, what do you want to know about him? He is a great lawyer, he is a very wise man, and he is a man that everybody has very great confidence in." "But he says such strange things—for example you know in our country (England) we don't sit at a breakfast table; the people come down to the country houses, find breakfast on the side board; people come in when they like, go to the sideboard, take a plate and take whatever

they find there and which they want, sit down on the window sill or stand in a little group as they please. Now at a house party a lady came down in the morning, went to the sideboard and helped herself to some boiled eggs. As she started off, not noticing what she was doing, the eggs fell and smashed; she was standing there with her hands uplifted bemoaning the accident; Mr. Choate stepped in, when she said, 'Oh, see what I have done; what shall I do now; what shall I do now?' Mr. Choate simply said, 'Cackle.' This is an old New York story though I have brought it over the sea. Now, my friends, if you go home and cackle and that is all you do, you will have spent your time for nothing, on the other hand, if you take to heart the encouragements, if you can see a hand pointing a good road to follow, if you will get up, walk on and do something, do it for yourselves and not expect some one else to do it for you, I cannot for the life of me see why you should be discouraged.

I am not saying that you are discouraged, you don't look as if you were; you have no business to be discouraged. I do not believe for myself that I would ever mark a man down (no, I won't say that, for you might not understand what I meant when I say mark a man down) I mean to say rather that I would not write him down as a negro lawyer, or a negro preacher, or a negro banker. The question is, does he understand law, can he properly conduct the case, is he honest? If he is a baker, the question should be, "Does he make good bread?" Does he get there on time; can you depend on his word? These are the questions. I think it is rather a disadvantage for a man to be simply known as a very smart man or a very smart negro; he wants to be a very true man, a very thorough man, and if he means to succeed, to do it along the lines of the thousands of splendid men that have made New York City, the Nation's metropolis, what it is, the greatest city in the world for commerce to-day, the greatest for finance, the greatest for enterprise. Yet if you go back to the beginners of these magnificent businesses in Wall Street and throughout this whole city, you will find that they were built upon very

small foundations, but very solid ones. You will find that almost every great fortune from Vanderbilt's down had its beginning with very small details—that were faithfully done. The greatest bankers of every city in the world have a history which reveals the fact that the foundations of their businesses were laid by men with very small means. Some of the bankers commenced as peddlers, but they did not spend their time as some of the colored people (and also some of the white people in Philadelphia) do, on the street corners smoking cigarettes; they did not come an hour and a half behind time with some excuse for the non-performance of some duty; they were men who made their names to count for something and you must do exactly the same thing.

In conclusion I remember, since you like an illustration and remember it, that out in the West there were some young fellows who succeeded their father in the charge of a splendid farm and they took care of their mother (a good boy always does that, and there is a blessing upon it—don't forget it) and strangely enough this old lady after two or three years wanted to get married again; she was very old and the boys tried to talk her out of it; they got her to forget it for a little while, but it came back and they could not talk her out of it. They finally said to her: "Now, mother, you know that you are very feeble and we would not like to say anything to you about it—but you can't see so well; you are getting old too." "Well," she said, "I am not so old as you think I am, bless your heart." Then they said: "Mother, we are building a new barn and next Tuesday we are going to put up a weathercock on the top of it. Suppose you put off the wedding until we get the weathercock up and then if you can see the weathercock on the barn we will make no further opposition to your getting married." And so they got it up the following week, and they brought the old lady out. She looked and looked and they said, "Well, mother, do you see it?" She replied: "Yes, I see the weathercock but where is the barn?" Now try to see the barn; keep your eye on the main thing. The man that can say, "You can trust me," "you can believe in me," "you can

depend upon me,"—that stability of character is the greatest capital he has got; the black man and every other man that does not realize that the greatest capital he has got is himself and by the straightforward line he is sure to land at the right port of happiness, usefulness, prosperity, respect and honor. There is a great deal that money cannot buy.

And if you are content simply to work for board and lodging and a small one at that, don't go to school, don't go to a convention, don't buy a book, don't subscribe for a newspaper; but if you are not content, if you realize that there is a man inside of you and that the world does not want so much to add to its population as it does to have more man inside of every man, making the man more of a man and making him more useful as the days go on—if you will do that we will strike hands together because our hearts are one to make this the greatest country. It is that already; there is no such king as our President; in his leadership for civic righteousness he is a thousand churches under the dome. And every man that believes that and stands by it, whatever his difficulty is, is a sharer in the destiny of our country and in its coming glory.—*The New York Age*.

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#### PRESIDENTS OF THE AMERICAN COLONIZATION SOCIETY.

|                |                      |
|----------------|----------------------|
| 1817-1829..... | Washington, Bushrod. |
| 1830-1832..... | Carroll, Charles.    |
| 1833-1836..... | Madison, James.      |
| 1837-1852..... | Clay, Henry.         |
| 1853-1891..... | Latrobe, John H. B.  |
| 1892-1898..... | Potter, Henry C.     |
| 1899-1902..... | Grammer, Julius E.   |
| 1903-1904..... | Satterlee, Henry Y.  |
| 1905.....      | Smith, Judson.       |

ADDRESS OF BISHOP C. S. SMITH TO NATIVES AT  
CAPETOWN, AFRICA.

I now take occasion to repeat what I said when I first spoke from this rostrum: That the colored people of America cannot fight your battles; they cannot furnish you your leaders. All that the church, of which I am a humble, and perhaps unworthy representative, can do for you is to give you such advice, encouragement and moral support as occasion may require, and such as is consistent with that growing international comity—now such a patent fact—between the two great English speaking people—Great Britain and America. Moreover, such as is in harmony with that ever increasing interdenominational comity and fraternal spirit that now most happily characterizes the present movements of the present religious bodies throughout Christendom.

Whatever problems now exist, or that may hereafter arise, affecting the interests of the native races in South Africa are British problems and not American. I want to dispel a delusion that I find exists in the minds of some of our adherents in these regions that, their connection with the African Methodist Episcopal Church will insure them help from America in case they should get in trouble. There is not the least semblance of union between State and Church in America. Each moves in its own sphere absolutely independent of the other. It would therefore be futile to appeal to America for aid in case you should be confronted with difficulties not involving the personal liberty or property rights of American citizens. There is an American counsul here, and a very worthy one too, I understand, but he is not here to advise or manage the affairs of British subjects. His duties begin and end with American citizens.

As to your leaders, they must spring from among yourselves, and remember that leaders with high ideals are not the product of a day or of a single generation. Select some of your most worthy sons, possessing the widest intellectual aptitude and send them to the best universities of the United

Kingdom, and keep them there until their minds shall have become infiltrated with the best literature, and the ripest thought of this and past ages.

Your present environment, condition and opportunity may not be all that you desire or all that you deserve. The permanent status of the natives in the Crown Colonies is yet undecided. To bring the native races up to the appreciation of steady and profitable industry in the field, mine and factory—in fact along all the economic highways of civilized being—should be regarded by all as a primary essential. I find that there is much room and need for the preaching of the gospel of work in these regions, and the preaching of it should not be altogether confined to the natives either. At the very birth of humanity it was ordained that man should earn his bread by the sweat of his brow. As a means to the desired end, first let the native be taught how to work instead of being cursed for failing to do that which he has never through all his past existence been taught how to do. Beside every mission house—in fact as an indispensable auxiliary thereto—I would plant an industrial school. With every copy of the Bible distributed among the natives I would send an agricultural implement or a mechanical tool. The missionary of to-day should know how to teach the hand to work as well as the mind to think and the heart to love. The teaching of industrial pursuits should be a mandatory requirement in all native schools supported either whole or in part by Government grants.

In all your aspirations and struggles for better environment and larger opportunity, remember that time must do its perfect work. To repeat myself, you may not be altogether satisfied with existing conditions. This one thing, however, I know—a fact in the statement of which I am happily supported by the truths of history—and that is, that the British people have shown greater tact and aptitude, and been more successful in the control and guidance of the darker races, than any other nation. You are therefore justified in cherishing a strong hope for your betterment in the future.

While thus far England holds the palm for the successful

control of the darker races, I do not yield her that pre-eminence when it comes to the control of a single fragment of one of the darker races such as the people of African descent in America. No where on the face of the earth are there to be found ten millions of Africans, or the descendants of Africa, so far advanced in civilization; so well fed, housed and clothed; and so strongly equipped with industrial, religious, moral, intellectual, scientific, political and economical acumen and energy, as the ten millions of the descendants of Africa in America. Every bank note and bond at present issued by the United States Government must bear the signature of a colored man—Judson Lyons—an ex-slave, a native of the State of Georgia and now the Register of the United States Treasury. With the single exception of Egypt, as in the case of Joseph of Old Testament history, no nation in all the annals of time has raised an ex-slave from among an alien people to such a high and responsible position as has America in respect to Mr. Lyons. While at all times I am prepared to bow with great deference to the Union Jack, in this particular instance I must bow with greater deference to the Stars and Stripes. All praise to President Roosevelt, the representative of an open door of opportunity for every man of every race and of every clime. American slavery was the greatest industrial school the world has ever known, and, despite itself, out of it, and from it, has developed and ripened the richest fruitage yet produced, by the African stock.

It is this unparalled advancement that makes the American negro such an object of dread and suspicion in South Africa, and so unwelcome thereto. There is great fear lest he might instil into the minds of the natives the love of liberty and independence so characteristic of a Republican form of government. The American negro, whether as missionary, teacher or trader, will find South Africa a most hostile region. Present conditions do not point to the successful operations of any American negro church, conditions that will continue to exist until the success or failure is demonstrated of the present fixed purpose to Europeanize South Africa, and make it the permanent home of the white man.—*The Freeman*.

RESPONSE OF PRESIDENT BARCLAY TO UNITED  
STATES MINISTER LYONS AT THE FOURTH OF  
JULY CELEBRATION IN MONROVIA, LIBERIA.

I thank the American Minister for the kindly manner in which he has referred to the Republic of Liberia and its President, and for the opportunity he has given us of coming here to assist him in commemoration of this day—great in the history of the American people. I deprecate, however, the custom that compels the President of the Republic to respond to the sentiments to which he has given expression. I would rather that the duty of courteous response might be placed on the shoulders of the Secretary of State or some other member of my official family. For if the Secretary should make an utterance, not exactly the right thing the head of the government might perhaps satisfy critics by alleging that he was not authorized to make the statement complained of, or perhaps politely disavow the objectionable phrases altogether.

Immunity will not be so readily accorded to the utterances of the Chief Magistrate and hence with some degree of reluctance I rise to respond.

I take this opportunity afforded by this gathering of gentlemen prominent in the official world to call attention, at this time, to a fact to which I am afraid too little attention is being paid.

I think, all things considered, too much is expected of Liberia, not only by its friends, but even by the Liberians themselves. Both classes seem to forget the history as well as the conditions under which the State was formed and under which it continues to exist.

Liberia is a State in the course of formation. The foundations are but traced out. The material out of which the State is to be formed is indeed in sight, but as yet to be brought together and combined into an homogeneous whole. That material consists of the negro in exile, in the Americas, in the West Indies, and elsewhere, as well as of the many aboriginal tribes and class dwelling in the territories

we claim—such as the Mandingoes, the Veys, the Pessahs, the Golahs, the Kroos and others well known to you. Out of this material a complete organism has gradually to be evolved looking for direction to a common center—and all subject to the same supreme authority.

Again a State must have a sufficient territory and that territory must be clearly defined. The Liberian territory is not yet fully defined, and in that, there is still something lacking.

It ought constantly to be borne in mind that the future of the territory known as Liberia depends entirely upon the assimilation politically in some satisfactory and practical form of the large and interesting aboriginal population with the civilized element—the germ around which Liberia as we desire it to be is to expand and develop.

This most essential feature of the national problem, a necessity for the future success is imperfectly apprehended even by citizens of considerable intelligence. After more than 50 years of national life we are still very largely dominated by the colonial idea of European peoples as applied by them to alien races.

For my own part I think it is providential that there has been no great rush of civilized negroes from America or elsewhere. There is the great danger that they would form a caste and would have and manifest an undue feeling of superiority calculated not to attract, but to repel their aboriginal brothers. Yet I am aware that our State must have accessions of civilized persons of negro blood from America and the West Indies; but we must all see the danger of the incoming, at this critical period, when we are trying to place on a proper footing our relations with the tribal communities of the country of a great number of people ignorant alike of the experiences through which the older settlers have passed, and for their conclusions thereupon; and, for some years at least after settlement careless of both national organism and ideal. As we cannot do without the native citizen, so we must be careful that we do not unduly force peace.—*The African Agricultural World.*

SPEECH OF REV. EDWARD W. BLYDEN AT THE  
DIPLOMATIC FUNCTION HELD AT THE AMERI-  
CAN LEGATION IN LIBERIA IN HONOR OF HIS  
APPOINTMENT AS ENVOY EXTRAORDINARY  
AND MINISTER PLENIPOTENTIARY TO THE RE-  
PUBLIC OF FRANCE.

I do not know what will be the result of the Mission to which the President has done me the honor to appoint me. I only know that whatever the outcome no permanent harm can come to Liberia or Africa. Considering that our territories are conterminous, I do not think that the interests of Great Britain and France and those of Liberia can be antagonistic.

The benevolent dispositions and designs of those governments toward Liberia cannot be doubted; and I know it would be the reverse of wisdom in any Liberian to attempt to thwart those aims. It is absolutely impossible for us to get on without the co-operation of those nations. In a speech which I made in this city a few weeks ago, I referred to a remark of Monsieur Delcasse, the French Minister of Foreign Affairs, to the effect that such is the condition of matters now in the world that it had become impossible for each separate nation to carry out its own policy single handed. We must work with those near to us. There is no use in Liberia's looking to America for help. She is too far from us to do any good and too pre-occupied even if she were disposed to take any practical interest in our affairs.

It has been the favorite stock in trade of Liberia's politicians during election periods for the last forty years, to circulate reports of the intention of those in power to sell the country. The latest alarmist rumor in circulation in view of the coming election, which I heard yesterday, is that Liberia is to be or has been divided for commercial and financial purposes between Great Britain, France, and Germany. I say deliberately, that worse things than that might happen to Liberia. Every one will remember the fable of the shepherd boy who to amuse himself, was in the habit

of occasionally alarming the neighbors by crying out, "The wolf, the wolf." When the wolf did come there was no rescue. It is evidently the duty of Liberians, if they are patriotic, not to invent alarmist reports for temporary purposes, but to set themselves earnestly to work to develop the vast resources of a wealthy Hinterland, which, if they are unwilling or unable to develop it, will be developed in the interest of millions of the lords of the soil, the hereditary, but suppressed proprietors of the land. The earth is the Lord's, and He will give it to those who best can use it.

We shall be compelled, *nolens volens*, to allow the great tribes of the interior to have access to the advantages which time, opportunity, and industry have conferred upon foreign peoples. We shall be compelled to open our coast to the access of every commercial enterprise from whatever quarter.

To the Germans and the Dutch, who, for sixty years, have been well known in the Republic, whose commercial relations with Liberia lasting through two generations, have been so satisfactory and so heluful, we owe a special debt of gratitude. The spirit which invents and circulates reports of sinister intentions toward the Republic on the part of those nations, is to say the least, impolitic and retrogressive. The circulators of these rumors, if they represent any element in the community—if they represent anything at all—they represent an element that has passed away. They are survivors of a dead past. They cannot understand the present. They are the conservative and reactionary class, trying in vain to resist the future. But "the only way," said Victor Hugo, "to refuse to-morrow is to die to-day."

We must stop dreaming of emigrants coming from American to increase our numerical strength. Our distinguished host has given the *coup de grace* to that idea for the present. We must stop looking upon the aborigines as ciphers not to be reckoned with. They are *bona fide* citizens of Liberia occupying our interior countries and our coast line. Without them the agriculture and commerce of Liberia would be nil and our national status would dwindle to the vanishing point. Therefore, all attempts to make laws defining

and establishing for them conditions to which they must conform before becoming citizens in their own country, are in the highest degree absurd; and any laws or parts of laws made for such a purpose are, *ipso facto*, null and void, involving ridiculous usurpation and reveals an amazing, and if the matters were not so serious in its consequences, I should say, an amusing want of insight and lack of statesmanship. Why should I be compelled here, to state elementary facts? But I must. The aborigines are to the manor born. We are returned exiles. As we are all great readers of the Bible, I may be allowed to refer to an incident in the sacred records. It is the case of the Roman Captain, Claudius Lysias and Paul, when the latter standing before that officer as prisoner, claimed the rights of Roman citizenship. "With a great sun," said the Chief Captain, "I obtain this freedom." "But," replied Paul, "I was free born." We have been in bondage in a distant land and were set free as the result of war and bloodshed. "The love of Liberty," we say, "brought us here." We found a country kept for us by the aborigines. Freedom was the inevitable, unalterable essence of their condition—their inalienable right. We were set free—they were free born.

Now with regards to our Foreign Relations, which this gathering to-day suggests. "A Government," to quote again from the remarkable and important speech of Monsieur Delcasse, "has no right to dream, when the nation for which it is responsible runs the risk of paying for such a dream."

In this Foreign Affairs—in its international relations—no nation has a right to be, or can afford to be, *provincial*. This is always the mark of an inferior society, barbarous and impracticable.

It is the duty of a nation, especially of a weak and youthful nation, such as we are, to cultivate those elements of character, and to furnish itself with those instruments of knowledge and culture, which not only informs the mind but stiffens it, and enable it to protect itself from the rush of circumstances. This duty we have in large measure neglected and therefore we live in a chronic state of sus-

picion and fear. It is evident that we need help from without and we must have it.

Western civilization is so earnest, so restless, so determined, so insurgent that those who attempt to work on its lines must move on or get out of the way. It neither accepts nor respects any excuse of weakness or ignorance or inability. "If you cannot walk," it says relentlessly, "I will drag you at my chariot wheels." Go you must. It is said that in a pack of wolves in the chase any halting or wounded one is devoured by its companions. Let Liberia now consider whether she elects to continue to move with the agencies of civilization or to retire to the bush. If she elects the advantages of civilization, she must accept its responsibilities.

I should not like on an occasion like this, to speak in detail of the drawbacks attending our natural position, and I have not done so. You, gentlemen, who are my fellow citizens understand them. Let our leaders and statesmen abandon the role of impractical dreamers among the clouds of our isolation and solitude—whether this isolation and solitude has been chosen or enforced. Let them—let us all become rational students of contemporary history. The world around us, as I said, is moving, and we must move with it.

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## FUTURE OF THE NEGRO.

### *Elevation of the Tropical Races Forecast.*

Of all the perplexing problems which confront the United State none affords room for greater speculation than the future of the negro race. In this, as in other troublesome questions, an outsider is sometimes able to see more clearly and judge more dispassionately than those who are more nearly interested. A recent number of *The Independent* contained an interesting article by Benjamin Kidd, an English writer, which treats the subject in rather an unusual manner. Mr. Kidd is discussing the elevation of the tropical races, and he points out the opportunity afforded the

American negro, and his consequent responsibility of assuming leadership among his brethren of the tropics in the important part which the writer believes they are destined to play in the near future.

"It is becoming increasingly evident," says Mr. Kidd, "that there are certain conclusions respecting the tropics that are likely to become accepted without serious challenge in the future. They are conclusions of great significance as affecting the future of what have hitherto been the less developed races. In the first place, it is now evident that there will be no true colonization of the tropical regions on any large scale by the white races. By this is meant that the peoples of European descent are not destined to displace the existing inhabitants of the warmer regions of the earth, as they have already displaced the original inhabitants of wide tracts in the temperate regions. \* \* \* The physiological and other causes which, as the result of long ages of natural selection, have made certain races more able to endure outdoor work in the low lying regions of the tropics are not likely to be overcome on a large scale by any agency at present within the pursue of science. Nor is any process of selection likely to acclimatize the white race within the tropics in any period of time which could be seriously taken into account."

Growing out of this is another important consideration, which Mr. Kidd details as follows: "It is becoming more evident every year that one of the most significant phases of the future economic rivalry of the peoples of the world will have its base in the tropics. So steadily has the tide of empire taken its course northward in the past that we are apt to forget a strong tendency now operating in the opposite direction—namely, the gradual shifting of the economic base of history southward." He mentions the culture of rice, the importance of which as an article of food has been emphasized since the beginning of the Russo-Japanese war, and continues: "That results of such magnitude as the campaign against Russia revealed could be accomplished by a people whose staple food was rice; that this tropical or sub-tropical product was already the prin-

cial food of nearly one-third of the human race; that the cost of labor, which the fact indicated, could remain so small, while the results obtained could be so striking and effective, tended to bring vividly home to the mind the possible efficiency and intensity of an industrial competition that would develop itself in the future on a wide and organized base in the tropics.

Mr. Kidd also refers to cotton production as another suggestive example of the pressure to develop the resources of the tropics, which, he says, "In the future will be great and continuous and will surpass in intensity anything of the kind in the past." On the point of cotton production, he says: "For the past three-quarters of a century, the Southern United States, under the favorable labor and physical conditions there prevailing, has grown the greater part of the world's cotton supply. The principal part of the export trade of Great Britain during the same periods has consisted in the worked up products of this cotton, which have been sent to all parts of the earth. While, however, the cotton belt in the United States is a strictly limited area, the cotton consuming population of the world has been increasing by leaps and bounds. The European peoples of the world have doubled within fifty years and have nearly quadrupled within a century. The growth of civilization is at the same time rapidly extending the demand for cotton products among other races. As Germany, France, the United States, and Japan, in addition to England, have of recent years enormously developed their cotton manufactures, the demand for raw cotton has increased until the normal requirement may now be said to be continuously in advance of the normal supply. In such circumstances the pressure to develop other areas in the world suitable for cotton growing has become very considerable. That such suitable areas exist is established. But the two factors hitherto necessary to enable the development to take place are settled conditions of life and government, and above all an abundant supply of labor able to sustain steady outdoor work in a warm climate on the large organized scale upon

which it is applied to the cotton growing industry in the United States."

The Negro is best fitted of all peoples in the world for the work which is required. That is to say he is the best fitted by nature. But there is another requisite. "It will be the races who are best able to take their share in the strenuous development to come to whom the future of the warmer regions of the world will belong. It is the gospel of work which will be the gospel of the future in the tropics." And it is this fact which lends chief interest to "the attempts in progress in the United States to elevate the Negro race by education and by training for the work of business, commerce, and industry, rather than by political methods." And so it is that, "in circumstances like these, those who have the true interests of the Negro race at heart, and who are aware of the immense possibilities before it in the regions of the world for which it is naturally fitted, see also how urgent and important it is that the Negro should be brought under the influence, the training and conditions which would fit him to hold his own in the time to come. They see especially how important it is that there should be brought into being a kind of race-ethos which would set before it certain ends and steadily aim at attaining them."

The part which the American Negro may have, and ought to have, in this development of his race is outlined by Mr. Kidd as follows: "As one looks over the position of the Negro in the United States to-day one cannot help feeling what great possibilities lie before the race in such a country, and what a great part the American Negro might play in the gradual creation of such a race-ethos as has here been described. No more powerful influence can operate in the elevation of a people than race-consciousness working toward a worthy ideal by cleverly conceived means. Placed as the Negro race is in the United States in the midst of one of the most strenuous types of society, it has all the opportunities of acquiring by close contact, by training, and by example most of the qualities and conditions which will have a determining influence in the future in the tropical regions of the world. In all economic relations in particular

it has equality of opportunity. With unrivalled possibilities of education; with an open door before it in all matters of business and trade; with the conditions produced by an epoch of slavery gradually receding in the past, it is being slowly brought under a class of influence which act most powerfully, although slowly, in the elevation of a race. No more important base can be won for a people from which to uplift itself than the right of equal economic opportunity."

In conclusion, Mr. Kidd says: "With the growth of prosperity through success in business there is no reason why we should not expect Negroes who have amassed wealth to follow the example of millionaires of other races. There should be emulation to found and endow on a large scale institutions of all kinds aiming at the uplifting of their race. The demand upon the Negro people in the United States to provide instructors, overseers, missionaries, educationalists, scientists, and, generally, organizers, and pioneers in business, commerce, and industry of all kinds in the coming economic development of the tropics, will undoubtedly be great if they show the least desire or aptitude to respond to it. In the development of a race-consciousness and of a race-ethos around ideals of this kind the Negro peoples would probably soon find that they had on their side very powerful influences. The intellectual and economic headquarters of such a development must necessarily be in the United States. The footing of the United States is already permanently established in the tropics. A movement among so considerable a section of its own citizens belonging to a race to whom a large part of the tropics belong almost by right of natural inheritance could hardly fail in time, if wisely directed, to enlist in its favor a very powerful and helpful national sentiment.—*Liberia and West Africa*.

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## ITEMS.

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**LIBERIA ELECTION.**—The biennial election is over and our entire ticket is elected—*i. e.*, for President, A. Barclay; for Vice-President, J. D. Summerville; for Senator, E. A. McCauley; for Representatives, W. F. Brown, S. A. Ross, James K. P. Green.—*The Liberia Recorder*.

THE ANNIVERSARY OF AMERICAN INDEPENDENCE.—Yesterday, July 4, a high diplomatic officer, Dr. Edward Wilmot Blyden, was received at the Elysee Palace by President Loubet as envoy extraordinary and minister plenipotentiary of the Republic of Liberia. Punctually at a quarter to five, a master of ceremonies called at the Elysee Palace hotel in the Avenue des Champs Elysee, the present residence of the minister, and received him and his secretary, Mr. John Ward, in a state carriage, and accompanied them to the Elysee palace.

The minister wore evening dress with decorations, as indicated in the official notification. The decorations worn were those of the Liberian Order of Redemption, King Edward VII's coronation medal, the French Order of the Green Dragon of Annam, and the Turkish order of the Medjidieh, recently conferred upon him by the Sultan of Turkey. The special object of the mission of the Liberian envoy is connected with the delimitation of the frontiers between Liberia and France. French territory touches Liberian territory on two sides, and with the English territory nearly surrounds the Republic. The Anglo-Liberian frontier has been fixed, but the Franco-Liberian frontier remains to be delimited.—*The Liberia Recorder*.

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DEATH OF THE VICE-PRESIDENT OF LIBERIA.—Just before going to press the sad intelligence of the death of the Vice-President of the Republic of Liberia, Joseph D. Summerville, was communicated to us by official dispatch. The sad event occurred at Buchanan, in the county of Grand Bassa, on Thursday, the 27th of July. The late Mr. Summerville was a Senator who was highly respected in the Republic, and was twice elected to the Vice-Presidency, and it was hoped that he would ultimately be elected to the Presidency. Our readers would remember that the late Vice-President presided at the banquet given by members of the African race in London to Dr. Blyden at the Holborn restaurant on the 15th of August, 1903. His death will be much felt throughout the Republic. In consequence of this the flag of the consulate of Liberia will be hoisted half mast according to the official proclamation of the President. Vice-President Summerville died in the 47th year of his age.—*Sierra Leone Weekly News*.

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TWENTY YEARS IN WEST AFRICA.—This month marks the twentieth anniversary of the consecration of Bishop Ferguson, of the West African mission. He went to a field abounding in difficulties, physical as well as religious, but a field in which substantial foundations had been laid by the wise service and ready sacrifice of his predecessors. As a result, the twenty years of his episcopate have been a period of steady development. The number of mission stations has been more than doubled; the communicants have nearly quadrupled; the staff of native workers is much larger than ever before, and the gifts of the native congregations for self-support and for benevolent purposes have greatly increased. The present condition of the mission may be fairly typified by its recent general

## ITEMS.

convocation, held in Monrovia. Of the twenty-six clergy of the district, twenty-two, all of them black men, were present. Ten were native Africans who have been won from heathenism. Many of the lay delegates were also members of West Coast tribes in which all the practices of primitive heathenism were rampant. The most important matter discussed was the necessity for an increased measure of self-support. The district has already begun an endowment fund for the episcopate. The convocation was also marked by the ordination of two deacons to the priesthood, and by the confirmation of seventeen persons.—*The Spirit of Missions*.

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**LIBERIA COLLEGE.**—A few days ago the Liberia College held its annual commencement in one of the churches in Monrovia. The institution was founded more than forty years ago, and is partly supported at present by American philanthropists, and a few facts about it may be of general interest. The commencement was held in the presence of a large and distinguished audience, in which were the President, Cabinet, members of the Senate and House of Representatives, and members of the diplomatic and consular corps. There were five graduates, and the exercises reflected much credit upon the work and importance of the institution.

Liberia College is the great national center for higher education in the Republic. It opened in 1862, and until 1890 was supported entirely by funds raised in the United States. Since 1890 Liberia has endeavored to supplement the aid from the United States by appropriations from the national treasury. The college is under the control of two boards of trustees, one in Liberia and one in the United States. Since its organization the college department has been closed several times. It was opened the last time in 1900. Dr. R. B. Richardson is the present president of the college, which is performing a great and valuable service for Liberia. He has graduated two classes, one last year and another this, and with the present prospects the college bids fair to justify all hopes of its founders. —*Ernest Lyon, Minister, Monrovia, Liberia*.

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**VICTORIA FALLS BRIDGE—COMPLETION OF THE GREAT WORK OF AN AMERICAN COMPANY.**—The girders of the bridge at Victoria falls, South Africa, were joined April 1 in the middle. This event is one of the most important steps in the progress of the Cape-to-Cairo railway, and the British commercial press is accordingly jubilant. The following condensed account of the work is taken from the *South Africa* (London, April 10) and the *African World Supplement* (London, April 8):

The Victoria falls are about twice as high and more than twice as wide as Niagara, followed by a gorge of equal depth. The only way to cross this gorge was by a single-span steel cantilever bridge 650 feet long and so high above water as to make it the highest in the world. The dome of St. Paul's, London, placed beneath it would fail to reach it by 55 feet; the highest sky-scraper in New York would lack 40 feet. The plans of the bridge were drawn by Sir Charles Metcalfe, chief engineer of the

Rhodesian railways. It was constructed at Darlington by the Cleveland Bridge and Engineering Company (Limited). The material for the northern end of the span had to be conveyed across either by boats on the Zambesi, some miles above the falls, or by the Blondin, a car swung on a steel cable across the gorge. Having been begun about eighteen months ago, the bridge was finished forty-eight hours earlier than had been predicted. It is expected that trains will pass over in a few weeks.

From a picturesque point of view the bridge is unsurpassed, hanging, as it does, from the rocky broken sides of an almost perpendicular chasm 420 feet deep, bordered with tropical foliage and deluged with spray from the magnificent falls, while below it the water boils and swirls through the narrow gorge. The work was adjusted to the surroundings with special care not to mar the beauty of the scenery. Not only is the bridge invisible from almost every point from which the falls are best viewed, but from it one gets a view of the main fall which cannot be had elsewhere.—*The Evening Star*.

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OUR WORK IN LIBERIA, AFRICA.—Encouraging reports are coming in, showing the progress of our missions in Africa. It is very gratifying indeed to have our work recognized by others. The African Methodist Episcopal Church Review—H. T. Kevling, A. M., editor—recently contained an editorial on Liberia, from which we take the following paragraphs:

“ \* \* \* At one time African Methodism seemed destined to compass that whole field; but there has been a change. Then we had the United States consul general, and our moral influence with the Liberian government was powerful. Now the M. E. Church has taken our place, both as an influence and as the coming church. Bishop Hartzell, with great wisdom, has gone to his work and taken pot luck with his African brethren, winning their hearts and inspiring confidence. A college has been established under the presidency of Dr. Camphor, which is really doing better work than Liberia College, the government school. Men and women, trained in the best American schools, have from time to time gone out to do missionary service, most of the men graduates of Gammon Theological Seminary, and their efforts have told and are still telling powerfully for their church.

“ But, more than all these, the election of Bishop I. B. Scott and his assignment to that field have given the M. E. Church a leverage that puts it far in the forefront—a position which, with plenty of money and a host of eager and trained workers to draw upon, it will hold for many years to come. Rev. Ernest Lyon, a leading divine of the same church, is now United States consul general, and there are few men of more energy and shrewdness than he. These men are not talking, but doing things, and planting their church so deeply in the hearts of the people that their place is secure, while we seem to be chiefly engaged in trying to evade assignment and appointment to that field. It is true there are some in our ranks who want to go to Africa as missionaries, but they are without the kind of special training indispensable to success there.”—*Southwestern Christian Advocate*.

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THE LIBERIAN ORATOR FOR THE 26TH OF JULY, 1905.—This Society paid for his passage to Liberia in 1901, when he was 26 years old. In the selection of the orator for the 26th of July, the choice fell upon

Benjamin W. Payne, M. D., a young man of the Bassa tribe, whose history is full of interest and whose life is not without suggestive lessons for the young people of Liberia. Born of heathen parents, who lived in the little village Glagharne, not far from this city, and taken by them when nine years of age to be placed in Miss Mary Sharp's school, in Monrovia, where he remained six years, receiving instruction in the common English branches, and afterwards sent by her to the United States, where he made further preparation that enabled him to enter Meharry Medical College, and graduating from that famous institution after four years of hard study—supporting himself in the meanwhile by what he was able to gather from his lectures during vacation periods—and returning to his native land a full-fledged physician, after an absence of eleven years, he has by these several accomplishments demonstrated the possibilities of the native African when placed in contact with the helpful influences of civilization and given the benefits of Christian education.

Such examples speak much for the race, and likewise furnish strong argument in favor of the work of Christian missions. Since the Doctor's residence in Monrovia he has taken up the practice of his profession and is meeting with success. While a general practitioner, yet he has given special attention to diseases of women and children, and in this branch of medicine has already done much good. Dr. Payne is an enthusiast in medicine and is full of plans for the future. He is at present gathering data and making original researches in medicine and surgery as practiced by the aboriginal tribes in Liberia. This is a field which offers large and rare opportunity for his youthful energies, and with his strong identity and wide acquaintance with native conditions, language, and institutions, he has an uncrowded field which holds out brightening prospects.

A few years ago Dr. Payne was appointed by the President as attending physician on the Liberian section of the Anglo-Liberian Delimitation Commission. He did his work well, and we have heard only words of commendation of his services at that post. The honor conferred upon him to make the address shows the high esteem in which he is held by his fellow-citizens.—*Liberia and West Africa.*

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HON. EDWARD BLYDEN PRESENTS HIS PAPERS TO PRESIDENT LOUBET.—The Hon. Edward W. Blyden, LL. D., who is appointed Envoy Extraordinary and Minister Plenipotentiary of the Republic of Liberia to the Republic of France, arrived in Paris on Wednesday, June 14, to present his credentials to the French government. Dr. Blyden, who is a man of color, was born in the island of St. Thomas, and at the age of sixteen years he wanted to be admitted into a school in the United States. There was a great deal of prejudice against his admission—color prejudice, which has not yet disappeared—and in consequence he was advised to go to Liberia and study there, where the Presbyterian Board of Missions was thinking of opening a high school. The school was in due course opened and he entered it. So successful was he in it that he at length

was given the principalship of the institute. Later he became professor in the Liberia College. Subsequently, entering the political arena, he was appointed Secretary of State, and afterwards represented Liberia as Minister Plenipotentiary at the Court of St. James. Meanwhile he studied Arabic and became an accomplished scholar in that language. In 1878 he was made an honorary member of the Athenæum Club; in 1880 he was created a Fellow of the American Philological Association; in 1882 he was made corresponding and honorary member of the Society of Science and Letters of Bengal, and in the same year he was elected Vice-President of the American Colonization Society. He won the degrees of M. A. and LL. D. in different American Colleges, and he is now Vice-President of the African Society of London.

Dr. Blyden is the author of many books; his standard work, "Christianity, Islam, and the Negro Race," is one of profound merit.

On his arrival at Boulogne-sur-Mer the new minister was met by Mr. John Ward, the Liberian consul for the Pas-de-Calais, who accompanied him to Paris.

One of the chief objects of the Hon. Dr. Blyden's appointment to the French government is the question of settlement of boundaries between the Ivory Coast and Liberia.—*American Register, Paris, June 18, 1905.*

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WHY I AM PROUD OF MY RACE—BOOKER T. WASHINGTON.—It happened to me some years ago that at a public function of some sort I was introduced to a woman of some distinction, who had shown considerable interest in the work we have been attempting to do at Tuskegee to educate the colored people along lines that will make them more useful citizens. In talking with her about this work I mentioned casually that I was proud of my race.

She looked at me for a moment with an expression of mild surprise, and then turned to a gentleman, who had been taking part in the conversation, and said, "What does Mr. Washington mean?"

It was evidently entirely beyond her comprehension, in spite of her friendly feeling for me and my work, that a Negro should find anything in his own people to feel proud of.

Fortunately the friend to whom she addressed her question came to my rescue with a few phrases. He said what I meant was that I was proud of the history and traditions of my people; but he did not say what there was in the history and traditions of the Negro of which I might be proud, and I fear that if the lady had pressed her question and asked him to specify just what things he thought there were of which a Negro might properly be proud, he would have found it difficult to answer.

Up to this time I do not think that I myself had thought over carefully the grounds upon which a Negro had a right to face the world and say he was proud of his own people. I have been too busy in the struggle to get something accomplished to have time to speculate. The joy I felt in having obtained my own freedom of action and in seeing what was being accomplished by others of my race, small though it

might be, inclined me to think that others would place somewhat the same value on the achievements that I did.

Knowing as I did how we had come out of slavery with almost nothing in the way of civilization, except the Christian religion, certain improved methods of labor, and the English language; knowing also the struggles and the sacrifices that so many members of my race were making to get the mere tools of a higher civilization, namely, a common-school education, it was natural that I should feel proud of what, in spite of mistakes and misunderstandings, we had accomplished in forty years, even when it seemed insignificant compared with what the Anglo-Saxon people had accomplished in twelve hundred years.

It seemed to me that a race or an individual should be measured by the progress made, by the depth from which he or it had risen, as Mr. Douglass used to say, rather than by the height which remained to be attained. I am still of that opinion. It seems to me that an individual or race may justly feel proud of any achievement, however humble, as long as it represents advance in the right direction. So I am proud of every achievement of my race, however insignificant—every farm purchased, every acre of land well tilled, every house well built—because I know the effort and the sacrifice they have cost, and because I know that only by the accumulation of just such humble individual efforts as these the race is going to succeed.

I am proud of the possibilities of the Negro race, because of the ardor with which it pursues knowledge and the ease with which it learns, because it is a young race and has its future still before it and not behind it, as some one has aptly put it.

The Anglo-Saxon race has gained pretty nearly all that it holds most dear in the world, its territory and its rights, by conquest and rebellion. The race has acquired in these wars what I heard Professor James of Harvard characterize at the Peace Conference as the "war instinct."

An Anglo-Saxon instinctively admires a nation or individual that will fight for his rights; but it is hard for him to understand that there is anything in the patient endurance and capacity for suffering that has enabled the Negro race to survive transportation to a foreign continent and the hardships of two hundred years of slavery.

But I am proud of these also. I am proud of the quaint, melancholy, and beautiful slave-songs, in which the sorrow and the hopes of my people once found expression. I am proud that these same slaves proved faithful, in their hour of trial, to the Southern people; that when their masters were called from their firesides to war, they dared trust their wives and children to these faithful servants, and that in all that period of disorder not once was that trust betrayed. I am proud that in all the discouragements, and sometimes even injustices, to which the colored people in this country must still submit, they have the courage to go calmly and patiently forward.

I can only reflect that it was these same qualities that enabled the early Christians to survive the trials and persecutions to which they

were subjected for centuries, and made it possible, finally, for the Christian religion to become the dominant force for human welfare in the modern world.

I am proud of my race, finally, because I see it day by day learning to make itself more useful in those communities of which it has become a part, and because I believe that in the end it will be found that it has something valuable of its own to contribute to the civilization of the world.—*Washington Sunday Star*.

**NEGRO BUSINESS MEN—SIXTH ANNUAL SESSION OF LEAGUE IN NEW YORK.**—New York, August 16.—Two hundred colored business men opened the sixth annual session of the National Negro Business League in this city today. The object of the league is to bring together the Negroes who are engaged in business for themselves for mutual help and support. Booker T. Washington has been the president of the league since its inception.

President Fornes, of the Board of Aldermen, delivered an address of welcome.

A letter from President Roosevelt to Secretary Emmett J. Scott was read. The letter follows:

OYSTER BAY, N. Y., August 12, 1905.

My Dear Mr. Scott:

I wish all success to the National Negro Business League. Your organization is absolutely out of politics, and in stimulating activity among your people and working to increase their efficiency in the industrial world it is also doing far-reaching work in the way of giving them a realizing sense of their responsibilities as citizens and power to meet these responsibilities. I need hardly say that I put moral betterment above physical betterment. But it is absolutely impossible to do good work in promoting the spiritual improvement of any race unless there is a foundation of material well-being, because this foundation necessarily implies that the race has developed the root qualities of thrift, energy, and business sense. It is as true of a race as of an individual, that while outsiders can help to a certain degree, yet the real help must come in the shape of self-help.

The success of your organization and the development among our colored fellow-citizens of the very qualities for which you stand will mean more for the solution of the race problem than any philanthropic efforts merely from outside could possibly do.

Wishing you all success, I am, sincerely yours,

THEODORE ROOSEVELT.

Mr. Emmett J. Scott, Corresponding Secretary,  
National Negro Business League, New York, N. Y.

Secretary Scott also read a letter from Governor Higgins, expressing the wishes of the Governor for the success of the league in its chosen field.

Addresses on the conduct of various kinds of business were delivered by R. B. Hudson, of Salma, Ala.; William Alexander, of Little Rock, Ark.; John H. Hargo, of Greenfield, Ohio; Robert E. Pharrow, of Birmingham, Ala., and Albert Carter, of Westfield, Ind.

The convention will continue until Friday night, when the local league will tender a banquet to the visiting delegates.—*The Evening Star*.

CHRISTIANITY IN WEST AFRICA.—TREND OF NATIVE THOUGHT.—Christianity progresses slowly in West Africa. After a period of fully 100 years of missionary endeavor, attended with considerable outlay of money and sacrifice of life, the Church has but little to show in the way of permanent results. What is the cause for such barrenness, and why is there not more fruit in evidence? This question is receiving considerable attention on the part of the native press of West Africa, and the leaders of thought are making their views known to the Christian world. They attribute the failure to the lack of the Church in grasping the problems arising out of native conditions and the inadaptability of the Church's methods in dealing with Africa and her aboriginal peoples. Christianity is viewed as a religious system foreign to Africa, having for its advocates and propagandists men and women of a race alien to Africa, and who themselves in their racial characteristics are more essentially material than spiritual. This system, it is also alleged, is too heavily encumbered with the superfluous officialisms and ecclesiasticisms and complex institutions of Europe and America to prove effectual and helpful to a simple and primitive race like the African, to become a self-sustaining and self-propagating force among the people. Then again, it is claimed that the unprogressiveness of Christianity in West Africa is due to the fact that it tends to denationalize the African, destroying his racial and national institutions, thus tearing him away from that which is vital and sacred to him as a people and nation. Much is also made of the inconsistencies and imperfections of so-called Christian nations and peoples vauntingly claiming to be followers of Christ, but none the more for that Christlike.

Such briefly, in the main, is the current view, and such the trend of native thought concerning the failure of Christianity to fasten itself and become a plant of sturdy indigenous growth in African soil. But what is the remedy from the native viewpoint? In a word, let the Church through her leaders and representatives, in all earnestness, address itself to a faithful and deep study of the problems confronting it in its work, and so readjust its attitude, modify and revise its system, simplify its theology, and employ such natural methods and lines of work as will meet the simple needs of the African and help him to the accomplishment of his race work and race destiny.—*Liberia and West Africa.*

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AFRICAN RAILROAD PROGRESSES.—Messrs. Pauling & Co., contractors for the extension of the Cape-to-Cairo railway beyond the Victoria falls, have received a cable from their representatives in Rhodesia to the effect that the railway and telegraph lines have reached Kalomo, the headquarters of the Northwestern Rhodesia administration. Kalomo is 90 miles north of the falls, and the construction of the 250 miles to the Rhodesia broken hill will be proceeded with immediately. It is expected that a considerable portion of this line will be built at the rate of a mile a day.—*London Globe.*